1455
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THE COMPLEAT VVOMAN.

VVritten in *French* by Monsieur Du-Bosc Q, and by him after severall Editions reviewed, corrected, and amended:

And now faithfully Translated into *English*, By *N. N.*

LONDON,
Printed by *Thomas Harper* and *Richard Hodgkinson*,
1639.

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THOMAS WYKES.

THE EPISTLE OF THE AVTHOR.

To Madam, Madam DE COMBALET.

Madam,

IF I declare my selfe the Authour of this Booke, after the testimony you have given, it is not onely to enjoy the glory you have gained it, but which of my selfe I would not hope for without your protection, but also to yeeld you thanks for so great a fa-

insensible, not to testifie joy for so extraordinary an honour, I should be ungratefull if I published not the feeling I have thereof; and wi[illegible] publi[illegible] your approbation was so solemn. I cannot dissemble how this is it which hath engaged me to labour now a new in this work, to present it to you with lesse blemishes and more ornaments, then when one of my friends in my absence, offered it to you on my behalfe. I hope Madam, it shall not be unprofitable for the publicke good, and shall breed a desire in as many as shall reade it to resemble you, therein beholding the beauty of the vertues you practise, and the enormity of the vices whose enemy you are. I confesse, if all women could see your actions, [illegible] this same here would not be necessary for them. They might know without other lessons, that to be vertuous, they have no need to be rigid, and that devotion and civility are no wayes contrary. But being a favour reserved to few, to become witnesse of a vertue so extraordinary as yours, and than God shewing in these times, the wonder of women as well as [illegible] would

 have

have the one and other in Court, to make them appeare in the same time and Theater, as the greatest ornaments of our age. Suffer *Malthe* this Booke to do every where, where you are not, that which you doe every where where you are. Suffer it to afford your pourtrait an image to those, who have not the bonour to see you, and that your picture herein may supply the want of your native feature. It is not where the Sunne shines not, we light Torches, and that such as cannot approach to you in the *Complete Woman*, should be taught that, which the happier learn from your actions, and the wonders of your life. Surely it had been enough for the instruction of posterity, instead of this Booke, to have framed your History, since in truth it was no wayes fitting so good a life should be the example of one age onely, and decipher what is excellent in you, and not tell withall, all the qualities necessary for a woman, to make her accomplished. But they had need for that end of a happier quill then mine. This enterprize is as hard for me, as it is contrary to your humour. I should have found as much difficulty to expresse

praise so many rare qualities, as you do inherit it. It had been necessary for me to come off well with this enterprize, to have had more eloquence, and you lesse modesty. The world knowes you strive as much to flie glory, as to make your selfe worthy of it. And as for praises, that there is none vehemencie above them, and slights above my power. Where it is so, I find the meanes to justifie my impotence in satisfying your humility, since that which would be hard for me to perform me, would be likewise ungrateful to you. I had rather in this hold my peace, then any wayes offend you, and performe an action of Complacence then of Iustice. Besides, it is enough for me to have testified to you, the purpose I have, to be all my life

Madame,

Your most humble and

obedient Servant,

A 3 Du-Bosc.

THE PREFACE.

THERE *are certain ſilly people, who willing to paſſe for good wits, and not taking paines enough to put forth their works to light, and to expoſe themſelves to the view of the world and publique cenſure, blame generally all new books in good eſteeme, and that they may have ſome colour of their calumny, ſeeke out faults therein with extreme induſtry and incredible paine. They examine all the conceits, they weigh all the words, they ſcrue all the ſyllables, and when they meet with what they ſeek for, and perceive a paſſage where there is ſomewhat to ſay, they publiſh it as ſoone every where. Becauſe they imagine to augment their own reputation in diminiſhing others, and that they ſhall be thought more able then they, while*

they are able to correct them. Hence it is, that they alwaies fall upon the most worthy, to shew there is nothing above them, since they are able to controle the very masters themselves. Behold surely a great testimony of feebleneſſe and malice; but we muſt tell you withall, they have enough to doe. They are ſo poore and ſo weake, as they have not other meanes to ſhew themſelves, and cannot be equall with others, if they abate them not lowe enough, and make them not as little as themſelves: becauſe indeed they have not ſtrength enough to rayſe themſelves, and from dwarfs arrive not to the tallneſſe of giants without a miracle. Yet will I ſay thus much for them. They are not wholly unprofitable in the world. They are the cauſe men write more exactly, and take more heed to what they publiſh. They hinder a man from ſloth and ſecurity in matter of reputation, and not to ſlack in his labor. They are as theſe little creatures, which ſting us indeed, but yet awake us. This is certain they have put the Author of this booke upon it, to review it well; who without them would have had a great deale of difficulty to reſolve to ſet his hand to it againe. For though there were a number

of

of faults in it, as being put in the Preſſe in his abſence, and the Printer being not able to read his manuſcript in many places had forgot and changed very often many words, and put in ſome whole entire Hiſtories which he would have defalked, and which he had noted for that end in the margent, not having any leiſure to copy it forth: Yet by reaſon of the great paine was to be taken to run over ſo often the ſame ſubject, he reſolved not to meddle with it, ſeeing indeed that his reputation thereby was not like to run any danger, his name not being ſet to it, and that another had taken the paines to dedicate the ſame; But when he underſtood himſelf generally publiſhed to be the Author of it, and thoſe good wits whom I ſpake of, now murmured at ſuch as praiſed it, and could not endure the flaſh and luſter of his glory: He deſired to reaccommodate what had been corrupted, to adde what they had left out, and wholy to remit the ſame into the eſtate it ſhould have had from the firſt impreſſion; To the end to let them all ſee, who are ſo well ſighted, that he was not ſo much guilty of the defects therein, as thoſe Criticks were to reprehend him for it, and touch his works. Yet not

notwithſtanding becauſe he hath not reformed all what ſtood againſt their rules, and hath left many things which yet gave them matter to make their ſcores and paſſe their verdicts on him; He hath thought good to put at the entrance a defence of all the points they cavill at, and to build as it were a Skonce to ſtop all their deſignes, and be as a barre unto them. For my part, I would counſell him to let them come, and to expect, till upon the opinion of their own forces they come forth into the liſts, and appeare in the ſight of the world, to the end publiquely to abate the pride of theſe poore Inſolents, to tryumph on their vanity in the eyes of men, and to erect eternall monuments of their diſhonor and ſhame. But he tells me he would not have renown in ſuch occaſions, that after all, he had rather have peace then victory, and that it were more eaſie to lay open to them all his own ſtrength that they might have no edg to come and grapple with him. Being on the point to ſet his hand thereunto, a buſineſſe happned that put him by: So as he was reſolved at laſt to conſigne it to me, and thereupon have I freely undertaken this ſo juſt a defence. Some perhaps will wonder to

ſet him take ſuch care, that nothing may be found reprehenſible in his booke. They will aske why he lookes to be more exempt from cenſure then other men; is it not well known how they have not ſpared the works of the beſt writers of our age? That they have had no reſpect to the laſt worke of Monſieur de Balzac; How theſe, prophane, have not ſo much as reverenced the Prince; And that the Temple of the greateſt Monarch of the world, could not eſcape inviolable from their ſacriledges. True it is, if there were nothing more in hazard then his own reputation, & that the matter would paſſe no further, he would ſuffer without murmur whatſoever could be ſaid thereof. He would content himſelf wholy with the approbation of his friends, and the full ſatisfaction of his own Conſcience. But it greatly imports this booke be not undervalued if they looke for any publique profit from it, and to have it worke the fruit, that may of right be attended. It is neceſſary to have it defended againſt thoſe who would cry it downe with malice.

Becauſe the beſt things looſe their credit and grow unprofitable when they have no good opi-

nion

nion of the Author, or it be not handsomely delivered. This is it I would remedie. And not to give our enemies any matter of complaint; I will here put down their strongest objections, and afford them the fairest glosse which I think they can take; that coming to resolve them, there may be no more to reply unto, that the Reader may be wholy satisfied, and there may not be a scruple left to make against us.

Lastly, to content them better; I will plead their cause before I make his Apologie, and take up the pen against him, ere I use it in his defence. Besides it shall not be unprofitable to women: It shall yeeld them a greater knowledg of the matters handled. It shall teach them better both his order and designe.

All they can say of his booke is, that the Title agrees not with the Matter treated: That he praises things of the one side and of the other, rather to delight then to instruct, and to please then to perswade. That instead of giving precepts to Women, he gives them prayses. And that he is a great deale readier to corrupt their mind then to teach them how to live, and makes them rather good Gossips then good Women. Besides

that

that almost he never brings reasons for what he saith, and ordinarily proves it with fables only. That by this meanes he makes the use of examples wholy unprofitable, stripping them of the authority they might give to his discourses, which is the principall cause they are alleaged for: For what authority (will they say) can a feigned history have? Is there any will fashion himselfe by the model of a person that never was? For he should know that as women never dresse themselves by the patern and example of puppets, and follow the phantasies of Painters in attiring themselves as personages in pictures. That also they take not for example the Minions of love-pamphlets and Poets, nor live like Nymphs of the metamorphosis. Finally, that here is neither reasons nor instructions nor examples that can serve. But especially it was not seemly for an Ecclesiastique to treat of such a subject as this; that there are many things not absolutely evill, which yet are forbidden them. And it breeds a suspicion that he hath had more commerce with Women, then suits well with a man of his profession. Behold the Summary of their accusations and their points. There are

yet

yet some other particular objections, wherein I will not faile to answere in their place.

Although what they say seeme at the first to have some shew of reason with it; yet if we take more heede to it, and consider it more at leisure, we shall find it to be absolutely false, or else to be unprofitable, and of no force and efficacy against him. For first, in not giving in generall precepts to Women, nor playing the Law-giver, doth it follow he hath not handled this subject according as the title of his booke obligeth him? For only in praysing good things, and blaming the evill; gives he not sufficiently to understand what they ought to follow or what to fly? Is it necessary to set it down more distinctly, and more grossly to put it in forme of lawes or lessons? Is it not all one? And changing only the order of words, can they not make a precept of a praise? Who will not confesse to me, that when he recounts all the benefits the knowledg of good brings to Women, and shewes of the other side, ignorance to be the origine of all our evills, but it is even as much as he had given us a law in these termes. Women are to learne in bookes the rule of their duties, that evill exam-

ples

pleasing, never corrupt them, that they may discern falshood from truth, and may have Armes to defend themselves against those, who study but to abuse and seduce them, and who make it a study to illude them, and to leade them into a false Paradise. I should even transcribe his whole booke, should I goe about to alleage all the points and passages where he includes in a prayse some document or instruction. And surely we should be had great reason to doe so. There are hardly any willing to admit things in form of instruction, acknowledging their ignorance. It would suffice them to set another face upon it, to disguise a Precept under the habit of a Praise, to embellish Women with all the perfections which they want; to praise them for all the vertues he would perswade them to; and making their pictures somewhat handsomer and fairer then they, to shew them ingenuously their faults, and withall to procure a desire in them to correct them. To enkindle within their hearts a longing to become like so goodly an Image, and by this means insensibly to oblige them to a change of life, and to reforme themselves according to this model. Could he teach Women better, in a more

differ much from the way. Is not this to worke his end with wit and industry? Nor doth he lesse in the rest of his worke. We see not his reasons apart, dissevered from the things he speakes of, as they ordinarily use to set them downe; they are more commonly comprized, and enchased in the praises he giveth to virtues, and reducing vices; so as they appeare with a greater flash and pompe, and are a great deale more able to perswade. Nevertheless some can not well discern them in this equipage. They say there are none, because they see them a little disguised, and though they even touch them with the finger and feele their effect, they have not the judgment to advise the cause. I should not take the paines to take them out of this error if I feared not they would deceive others, after they had deceived themselves. To hinder this then we must needs discover the beauty of this artificiousnesse, and shew how necessary it was in this behalfe. Besides we must alwaies remember, that what we write here, is for Women and not Philosophers. We shall endevour every where to explicate our selves cleerly, though we prove thereby to be a little more prolixe, and that our Criticks all in choler

say

stead of a Preface we have fra-
ma volume. When as to establish our opini-
on, we have such forciable reasons, as can not
be gainsayed, it is enough to propound them cleer-
ly, we being to labor only to make them well un-
derstood. There is nothing more dangerous then
to use so much ornament therein, and apply such
art. This great care doubtlesse shews a distrust,
and implies there is some passage we intend to co-
ver what we may. Besides that our arguments
by this meanes lesse compact together, loosing
somewhat of their force, they cannot perceive
them so distinctly, and our discourse thereon is the
more hard to be understood. It may be said also
it diverts the mind of those to whom we speake:
While standing to gaze at our flowers they think
no more of our subject. Women who dresse them-
selves with such curiositie, and put on many di-
amonds and pearles, withdraw the eyes of all
men from staring on their face, to make them
contemplate their jewels and attires. The luster
of the flash they give, defaceth that of their own
line. And they would consider their naturall
beauty much more, if they had not so much bor-
rowed beauty with them. But as there are

few, who are ſo faire as have no need of helps or rich dreſſes and ſtrange ornaments; ſo there are alſo fewer reaſons that can ſuſtaine themſelves with their own force, and which to perſwade have no needs of the helps of an Orator and the artificiouſneſſe of eloquence. Becauſe there are none of them, that have not very preſſing ones againſt them, and to which it is hard enough to anſwer. This is ſeen every day in places where they handle ſciences. Although they agree upon principles, and that they will maintaine the propoſitions which are received. Notwithſtanding if one be ſhrewdly put to by an able man; after a long and hard conteſtation, at laſt he muſt ſave himſelf with certain obſcure and barbarous termes, which are the bounds of the Diſpute and Reaſon, and which have been invented when they knew not what to ſay more. We muſt put down our reaſons then with a great deale of cunning and art, if we deſire to perſwade, principally when we treat ſome morall ſubject, for that according to Ariſtotle himſelfe, proofes are not there ſo cleare as in naturall things. Yet this abates not a whit its excellence; what they propoſe thereof notwithſtanding

ſtanding is no leſſe juſt or leſſe true; There is no fault in the Sciences at all, the fault is ours, they are certain, but to us not evident. That which is patent euen to our ſenſes, cannot be proved but very hardly with the force of our reaſon. Zenoes arguments to ſhew that there is no motion, are ſo ſtrong, that we can ſcarcely anſwer them. They decline them rather then reſolve them, and becauſe they cannot vanquiſh them, they ſhun them: If things then ſo cleer in themſelves, as to know them, we need no more then to have the uſe of our ſenſes, are yet ſo hard to maintaine; what ſhould we expect of thoſe which can not be ſeen but by the eyes of the ſpirit, nor comprehended but by reaſon. It is not then that the truth is unknown to us, it is only that we find a great deale of difficulty to ſhew it to another: We feel it, but we ſee it not, and the raies it caſts, have much more heate then light in them. And therfore we ſhould bring a great deale of skil with us. It is not enough to tell barely our reaſons, for ſo, beſides that they will be unprofitable, they ſhall perhaps be dangerous; they may cauſe to ariſe in the mind of thoſe we ſpeake with, doubts where there was not

ady, and give them an ill opinion of things, or of our ſelves: But eſpecially he ſhould employ all his induſtries when he writes for Women, for then he can uſe no better prooſes, as being drawn from many maxims of Philaſophy, which are not known but to ſuch as skill it well. There is yet after all this a laſt miſchiefe, which asks a great deale of art, and will coſt them no little paine if they mean to cure it. Which is, That all the things have ſome ungratefull paſſages which diſtaſt ſuch as conſider them. It is eaſy to prove to one by good reaſons, He ought to be an honeſt man, which even the commandement of God, and his duty obliege him to: But when he comes to ſet before his eyes all the evils which ordinarily accompany virtue; that he diſcovers poverty annexed with it, that monſter which affrights us ſo, and which almoſt never leaves it, and even ſeems to b neceſſary for him to keep it; when he ſees that to follow it, he muſt live in the world as he were not in it; that he muſt bid adieu to offices and honors, as being the recompence of crime, or at leaſt the fruit of riches; That he likewiſe renounce the frendſhip of other men, which is not kept, but through a trade of injuſtice;

ve; what ſay I, their friendſhip? Nay even their converſation alſo, forasmuch as every one ſeeks one of his own humor, and hath great difficultie to endure a countenance which ſhall alwaies upbraid him, as he imagines of his wickednes and vices. Finally that he muſt reſolve to ſuffer the contempt of all the world, who will take him for a ſotte or a foole because he will not be wicked. Then ſure all the reaſons they have alleaged unto him are unprofitable, he can by no meanes ſuffer ſo much evill nor ſo much ſhame. How then ſhall we ever be able to perſwade him? We will display before him the beauties of virtue, and as for reaſons, we will ſet forth their puiſſes; we will ſhew him all the contentments of good men, to make him have a deſire to be ſo. We will tell him of the repoſe of Conſcience, and of the perfect tranquillitie wherein they remain all their life; Of thoſe interior joyes they feele; Thoſe pleaſures which none can take away from them; Thoſe holy delights which afford no impatience nor any diſguſt, & depend not, as others, on infinite circumſtances; wherein the want of any one makes them either odious or unprofitable. We will tell him how they live alwaies without

feare

feare and without diſtruſt; That they feare not want of meanes to liue by, as the wicked doe, who flie it, as a theefs his hangman; That they neither blush in aſſemblies, nor tremble when they are alone: In a word that they enjoy the preſent without unquietnes; That they haue neither ſhame nor remorſe for what is paſt, and naught but feare and goodly hopes for what is to come. Laſtly; That they are Gods treaſure in the world; That he appeares not to them in his wrath armed with thunders, as a reuenger of crimes, but with crowns in his hands as a dealer of rewards. Not as a God, but as a Man, as their father, as their brother, as a lambe. See here what will enflame him with the loue of vertue, he will then ery he will be a good man, he will make a vow to be ſo hereafter. All thoſe miſeries which he found ſo intollerable before, ſhall ſeem to him to be ſcarce any thing; theſe monſters ſhall appeare no more to be monſters, he ſhall ſee it to be a trick of the deuils, who being not able to bluere vertue, at leaſt haue laboured to diuert men from it, by diſfiguring and deforming theſe his ordinary companions. Pouerty and the worlds contempt ſhall no more be ſo diſtaſtfull to him, be-

cauſe

must he ſhall confeſſe that the eſteeme of men; Titles and Honors whereof he made ſuch reckoning, are but petty contentments in comparſon of thoſe which vertue gives; or rather they are falſe and imaginary, which the wicked have invented to comfort themſelves as with the reſt which they want, if he love them ſtill, it muſt not be but with virtue, and if it chance that he cannot compaſſe all at once, he will not ſtand much upon it, which to leave or take. Finally as we forſake the ſports of our tender age, when we become bigger and ſhould bluſh if they tooke us in the paſtimes of our infancie. ſo ſhall neglect thoſe deluſions of the world, when he ſees he may enjoy ſo ſoveraine a felicity, and will be aſhamed to buſie himſelf in ſuch trifles, being thereby capable of ſo great. We ſee then the greateſt ſecret to perſwade vertue, is to tell its prayſes, to ſhew all its excellencies, to deſcribe with elegance all the pleaſure it affords; which is it our Authour hath done with admiration: yea he hath done yet more, for to lighten the beauty of this Queene, and to make her more reſplendent, he hath diſcovered moreover the foulnes of vices. Behold what prin-

principally he laboured for; behold what he especially proposed to him selfe in this work; for this end he so often makes use of comparisons, because thereby it seemes he shewes us the things rather to as then writes them to us, and that we have them before our eyes with all the deformitie and beautie they have. But he is not content to discry vices in all his discoverses, and let us see the great displeasures they worke us. He hath made an expresse Treatise against the greatest enemie of a Compleat Woman: Where he depaints a Harlot with all her blackest colours, and without dressing her with a perrivigge of snakes or putting a burning torch in her hand; he makes her more formidable then the Poets or Painters decipher the Furies: Nor can shee choose being seen in this estate, but breed a secret horror against vice, able to withhold such as are in the brinck of the precipice, and raise the miserable already fallen.

Nor hath he yet stuck there, considering how for the most part things are mingled with good and evill, he hath taken the paines throughout to distinguish what he handles. He hath severed the gold from the copper, the pearle from

the

the ſmell the poyſon from the medicine; which makes our Maiſters ſay that he made a Panegirick and Satire both of the ſelf ſame thing: Not regarding the while, how it is only in that he notes both the beauties and bleamiſhes, the perfections and defects in the ſame thing. In the pleaſant humor, he admires the freedome and liberty with a certaine generoſity therein allowes. He eſteemes the melancholy perſons for their modeſtie and ſweetnes, for their great moderation in ſpeech, and for keeping a ſecret. But he approves not their ſowre ceremonious and diſdainfull faſhion, as he blames the other for their levitie; and for giving their advice ſometimes too freely not ſparing even their beſt friends. So every where he lets appeare the good and evill, to chooſe the one and eſchew the other. Can they blame him then for ſpeaking good and ill of the ſame thing? No: while he never diſparageth the point he hath once praiſed. But this they may well ſay that in one and the ſelfe ſame thing he findes both good and evill, that he ſeverts the pure fro that which is not ſo, Vice from Vertue. In a word that he ſhewes throughout, how to diſtinguiſh and

discern which is one of the greatest workes of the wit of man, and the continuall occupation of the wise and learned. There was no need them for him to give precepts, since without them, he instructs as well as with them, nor for them to deprive him of the meanes to write by a way apt to perswade with. For it is certaine they presse to an order which we could not keep, and put us in certaine bonds, whence we could not get forth, and put shackles and chaines as it were upon Eloquence. On the other side, leaving to Women as he hath done, the liberty to choose, and speaking to them as a Counsellour would do to a Prince, & not as a Master or Lawgiver to his people. They learn their duty with more pleasure, they are glad to see some reckning made of their spirits, that they have some confidence of their device, that their judgement is approved, that they are held capable to choose the best things without any set prescription upon them, and as there is nothing perswades so powerfully as that which pleases and delights: So we find there some predominance upon their spirit and worke the same effect with them, as Eloquence with us,

and the same thing at once delights, teacheth and perswadeth them.

They will say there perhaps the subject of this Booke was not so barren, as to need so much paine to make it acceptable. It is true, that if there had been no other scope then to instruct, there had wanted no such care or cunning, and without banishing the high way, he might have gone an easier course. But when he once considered that few there are that faile in the knowledge of their duties, but in the will to performe them: and though all Women do bitterly inveigh against the vaine, calumnious, and prating Gossips; yet there are many who stick not to be such: he thought good to labour rather to perswade, then instruct them; and not onely to shew them how to become Compleat Women, but to oblige them likewise so to be. In so great and faire a designe, he was to take no small paines, since for that cause and end, there was need to extirpate vices, which had taken so deep a root. Let them not thinke hereby I offend Women in saying this: How is it likely I should speake ill of them, while I defend one for praising them? But rather on the contrary in

in shunning the faults wherein they may fall, and whither naturally they are carried; I the more extoll them who have had sufficient force to tame their inclination, and who have conserved themselves pure and exempt from those spots amid the corruption of this age. Like to those precious beasts whose skins are worke with use of greatest dignities, and the Ornament of our Kings on their Coronation dayes, and dayes of their Triumphs. Like, I say, to the Hermines, which never defile and foile themselves, though there be nothing else but mire and dirt about them. This also is that I answere to those, who say that the praises affected them, and able to make themselves honest wiues instead of Compleat Women. *For since they are the vertuous only, be extols so highly; what likelyhood is there, that such goodly and faire Soules, whom neither ill examples, nor idle discourses could once corrupt, should now be so, with a few words spoken in their praise, which might rather their vertue in them selves, and would encrease them no more, if they became vitious? Besides, this is not unprofitable to them, for by this meanes they*

they

they alwayes take well what is said to them, and
with particular recommendation, which make the
better impression in them. And surely we
thinke, we may well make use of art, for their
profit, what baits they use to beguile them with, and
to make them, and that we had reason to thinke
that if thereby they might well have perswa-
ded them to vice, they might be able as well
to perswade them to vertue. There remaines
here but one objection to which I must answer.
Our Critickes say, he hath done nothing in all
this Treatise, but praise the Title, wanting
the power further or descending to the docu-
ments wherewith he had more to do. So as
by their account he saith nothing, but that
which no man questions. For say they, who
knowes not, without any paines to prove it, that
Prudence is a great vertue? That it is better,
that women be Modest, then Impudent, and
that Chastitie is their best Ornament? But they
are deceived, they know it not. If they knew
well the excellencie of vertue, they would have
more care thereof, then they have to purchase
any such thing would be no need to give them so
many counsels and admonitions. It being a
thing

things of the greatest price in the world, they would leave all to possesse it; nor can they truly know it, without loving it perfectly. Wherefore since it is no wayes necessary to give lessons to a Lover to teach him how to win his Mistris; since the covetuous man findes wayes enough to enrich himself, and the Ambitious to make himself great: We should finde also of our selves enough inventions to obtaine it. If they take such paines and labour for Covetousnes, Pleasure, and Ambition; what should they not do for vertue, which is incomparably more faire and precious? It is truly very likely, that the allurements and divine charmes of so Great and Chast a Lady, should have much more power upon us, then all the enticements & guilefull blandishments of those three infamous Courtizans. Besides if even in the wickedst and hardest enterprises, where they need no base and feeble hopes of shamefull and uncertaine recompenses, to put often in hazard not only their goods but their honour also, and their own lives. If for these things yet they finde no want of inventions and resolution; Why should we want it in the search of vertue? Of vertue I say, whose conquest is so

guicte

Faire,

[illegible] so Easie, and so Certaine, for which they [illegible] favorite treasons, nor use base or fraudu- [illegible] to [illegible] all mens power, since, [illegible] of our will, that it costs us neither [illegible] nor unquiet rest, that is so far from [illegible] honour and life, as it affords [illegible] the one and the other. Whose [illegible] are independent of Fortune; [illegible] of the spoile of the miserable, nor of [illegible] and calamitie of others; and are al- [illegible] all this glorious, eternall, and incom- [illegible]. It must needs be then unknown to us, [illegible] so many excellencies, it hath yet so [illegible] But how shall we make it be beloved? Shall it be by giving instructions to [illegible] in enquest thereof? No, for if he [illegible] but the merit and valew of it, as I [illegible] proved already, every one of himselfe shall [illegible] and meanes enough; whereas o- [illegible] if he know it not, it shall be a labour [illegible] reprehensible. Because a man never de- [illegible] carried to them, but according [illegible] he hath of them. Our Will [illegible] which never walkes with [illegible] guide and con-

conduction. It is a Queene which doth nothing but by the advice of her Councell. Now how shall they counsell her a thing they know not? How shall they guide when they see not a white? Besides we are ordinarily repulsed with the first difficultie which offers it self, and at the least disgrace that happens to us: which we are not wont to bee, neither in other affaires, nor even in the service of great men, though there indeed are found the greatest and most intolerable of all. It is not then for lacke of knowledge how to behave our selves, that we leave the way of vertue so soone, but for not judging well the worth of it, and making lesse accompt thereof then of honor and riches.

Wherefor it is not necessary to give so many instructions, since that is not it, which hinders us from being vertuous. They are not lawes so much which rectifie a country; if that were, the great Romane Common-wealth had still been a foot. It is the Vertue of Princes, and the inclination they have to good. Yea it seemes rather some danger to give so many Precepts. For since one knoweth not often what to do upon all the difficulties which occur,

no more

[illegible] when in our hopes in all the incidents of [illegible] And for that one circumstance on- [illegible] through the nature of an action, and makes it [illegible] of a contrary. We may say they rather hinder [illegible] perfect in regard that what one would do [illegible] well enough according to his own discourse and [illegible] prudence, if he had no other rule then [illegible] would not do it very often for feare of doing [illegible] against some one which seems contrary. On the o- [illegible] side, as there are no Maximes, whereto we [illegible] bring an infinite number of distinctions, [illegible] make true in all points; if we chance to for- [illegible] any one of them, which happens ordinarily, [illegible] all hardly remembred, we are like every [illegible] moment to commit errours. And having left [illegible] judgment to follow the opinion of others, [illegible] them perfectly, and not interpreting [illegible] well, which is hard enough, we shall fonde [illegible] wholy forsaken at once both of Art and [illegible] when it is, we do things wholy contra- [illegible] The rule of our actions belongs to pru- [illegible] alone, because they are all different, and [illegible] must alwayes carrie our selves in them [illegible] the same manner. It is not only fond to give [illegible] to others, where [illegible] Sunne

Sun, so feeble, and make light so. Whence it is, that this our Author hath given no other Maximes then those generally received for true in prudence as principles to science, that is a certaine foundation, whereon she workes. Reserving all her forces to employ them to make them well understand the worth and excellencie of vertue, because thereupon all the rest depend; and according to the opinion conceived of the end and marke proposed, they find the meanes to arrive unto it. Those who returned first from the Indies, found nothing more powerfull to perswade other men to undertake so great and painfull a voyage, then to discover the riches they brought from thence, to shew them their treasures, and recount to them the praises of the country whither they would lead them. They tell them, how the winter there brings forth flowers as well as the spring, and that there is fruit hanging on the trees all the yeere. That those people tread under foot what here adorns the Thrones of our Kings, and wherewith they frame Crowns. How they make no reckoning of that gold which we adore, and which they reject as unnecessary, the earth yeelding for her use, to discharge it self of so unprofitable a burden. Finally they would give

free leave to any; to carry away from them a meanes whereof they could make no armes offensive and defensive, and which even hinders the grasse to grow, and the earth to be tilled. Behold the art they used to breed a desire of this voiage; Nor thought they it necessary, to prescribe to men, what provisions they were to make for so long & dangerous a navigation, nor to give them instructions to guide them by the way. They knew well, that such as purpose to themselves any great designe, labour without cease, to finde the meanes necessary to attaine the same, and that therefore there is no invention, they light not on, nor difficulty which they overcome not. I think it not needful here for mee to apply this example more; nor to say, that we meane vertue by gold, being commonly so used comparatively in the holy Scriptures; whilst indeed it is the full drift of our whole discourse. Likewise though I have cut off all manner of allegations, and that to be shorter I would not make use of the Authoritie of any one; yet me thinks I have spoken enough of Reasons, Praises, and Precepts. Come we now then to Examples; since there are here no more difficulties to be solved; and that even our adversaries may be satisfied;

ſatisfied; if any reaſon will content them.

I know not how it ſhould ever enter into their heads to imagine that our Author had alleaged the Metamorphoſes to rule the actions of Women, and to ſerve them as a Model; He had need to bee very ſtupid to propoſe to them a phantaſme for a patterne, and for a rule to give them a lye. This will never enter into the minde of ſuch as know him, or ſhall read his booke without paſſion: What likelyhood that ſo faire a peece and ſo compleat ſhould be the worke of a beaſt. Surely he never meant to do, what they accuſe him of; ſince he himſelfe believes not, that even the beſt and ſureſt examples can ſerve to this end. And to ſay true, me thinks he hath good reaſon for it. For this is no reproofe that we ſhould do a thing, to ſay an other had done it; no more then to divide one proceſſe by an other, or rather to make two inſtead of one, becauſe we are yet to underſtand, whether the firſt had reaſon of his ſide. It is a goodly thing ſurely to ſay he was an able man, he might erre. If we would ſearch narrowly into all hiſtories, we ſhould find as able as he, who have erred in a groſſer manner. And herein eſpecially appeares the weakneſſe of examples; That there

is

almost no subjects upon which, there have not been the quite contrary. Very often also that of the greatest person is none of the best, the opinion they have of him, shall make it be received at first with applause and without further examining; Fortune and his Reputation shall be able to make it passe for good, though it be not so. Sometimes the things alleaged have been done for certaine considerations, which we understand not, not having been present at the councels of such men, nor know the reasons they had for them. Hence it is, that we easily deceive our selves in seeking to counterfeit them, nor do we follow them, in seeking to follow them. Let none deceive himselfe herein; they have not performed their actions upon that ground, whereon we take them for example; Had our case been their's, perhaps they would have run a quite contrary course. So as all being well considered, we follow not the judgement of those great men, nor but our own; nor yet take the thing entirely as it is, nor the case as it is indeed, but as not having a full fredome of choice under the heade to. Because he is forced and tied as it were to imitation, that he is prevented by the example which captives him, through the great

great esteeme we have thereof. And that the desire we have is become like to somegoodly model, which is a thing like to a Master-piece which hath been approoved of all, [illegible] the eyes of our reason, and let's it not consider at leasure the time and places and other circumstances, which make the action good or ill. Besides that of it selfe it bends willingly as it were alwayes, to that side whereto our will is carried; it is a Councellour, who accommodates himselfe to the humor of his Prince, who cannot well contradict him; and who giveth him no counsell, but such as likes him best. In fine since every-where we must keep a certaine meetenesse, which is but a Kinde of relation of many circumstances which make as it were a perfect Harmonie, whereof any one missing troubles this divine Musique, and brings in a vice instead of vertue; doubtles we can use always take our own actions as a rule to our selves, much lesse guide our selves by those of others. We should have regard to times, places, religions, manners, ages, sex, and spirits; To the conditions and qualities of persons; In a word, to a world of considerations [illegible] which should never meet together, for as we are to

change

change in every thing, the order and manage, though all our actions are to to be in some sort different to have them good. We see then, that examples cannot serve us as a rule, and the amplification of them also is very difficult & dangerous. In effect, they are not so very necessary to such as have a good wit with them, and may extreamely hurt others for the reasons alleadged. We had need of a good judgement to know when it is necessary, to cut off any thing, or, to adde to: and I have shewed already that ours is mard through desire of imitation, making it a slave to example. Our Authour then hath done very well, to bring in but as few of such as he might have taken for models, while otherwise they have no such force, as other things, to presse us to vertue, and to enkindle a courage in us. Who will not acknowledge that Arria, Lucrece, and Porcia; are a great deale more like to animate Women to the love of their husbands, and of their honour; then the example of the Sager and more esteemed of our age, though the actions of these are a great deale more imitable then those? The more extraordinary Histories, and which least fall under imitation, are those which touch us

most, and move us more. They will say after they have read them, that we are wholy transported, and take as it were with a divine furie. Wherfore he hath made use of many such, and taken pleasure to exhibite them with all their Beauties and Graces, to make them more able to perswade us to Vertue. He hath taken them also for the most part from the Pagans, because the reasoning and discourse which may bee gathered thence, is a great deale stronger. For if persons who lived without hope as the holy Ghost speakes, and assisted with no other forces then those of nature and reason; have not stuck to follow the pathes of vertue; and without feare of thornes; have put away with their own hands, whatsoever might make the entry difficult; have broken all the obstacles in the way of so great a designe; and tamed al the monsters, which the fury of Divels had fecht from the bottome of the Abysses, to hinder their passage. If I say the Pagans have done such great things? What should not we do? We to whom God himselfe hath beaten the way whom he hath assisted with his graces for so glorious an enterprize; And to whom after all, he hath proposed so faire and goodly

rewards.

rewards. What these men have done for the glory of this world, should we not do for that of Heaven? If they have valued glasse at so great a rate, what price should we not set upon diamonds? Let us say then, we should recall examples to the general Thesis to use them without danger; That it is the only fruit we can take in the Morall; and that we cannot praise our Authour enough, for making his use of them, as he hath done. Wherefore we may not beleive, that he hath proposed the false, as a Modell for women and a rule of their actions, since he holds not that themselves can be good for that purpose. But hath indeed put them either for Ornament, or to make them conceive better what he would say, or in fine for the instruction, they containe. And surely for being falses they embellish our discourse no whit lesse, but on the contrary must need adorne it better, as being ordinarily more faire and beautifull, and having been made for pleasure, have no ingratefull thing in them. The adventures of these idle Pamphlets, are alwayes more specious then the true reason effects things, better then Fortune, Art hath a great deale more bauties then na-

ture. They faile not also to give good light to what we say; and every day they invent them new, in places where youth is taught. Where it is they are wont to say, that perspicuitie require examples, and not truth; to wit, that to have them good it is enough to give to understand what we would explicate, that they have some maner of relation with them; and especially, that they be known to those to whom we speake. Have not those which he hath taken out of the Metamorphosis, all these qualities? Are they not familiar with all women of any fashion? Agree they not excellent well with our subject? What meane they then to call them into question? When even the instruction these fictions afford, obligeth him to make use of them, should they mislike it, having all Antiquitie for example, and that a whole people hath been reclaimed and called to their dutie, through a fable? He yet freely confesses that this was not the reason why hee alleaged them so often. He hath sheewed sufficiently in his treatise; Reading, how great an enemie he is of all sorts of fictions; and that the Christian Morall, having no spots or sands in it, need not be hid or wrapt in clouds; that without feare, and with

a bare

where fore it might well shew it self to the eies of men, nor seeke obscuritie to make it appeare faire. But inviting Women to take such pleasure in the Metamorphoses, as it would be impossible to prevent them from from it, and that therefore it was altogether unprofitable to forbid them the reading of them. Besides that these women would not seeke at the end of the booke, the morall and misterie of the Fable; That they tooke delight but in the lodes which the Poet had so well depainted, and that well they might rather learne evile their vertue in them. He hath found an invention to make that profitable which was so pleasing to them, and make them finde their pleasure in their instruction. He hath revealed after a manner wholy new, the wisdome there enclosed, and had reference to the fable, with such art and accommodation, as they could not well retaine the one, but they must needs remember the other; He hath made the misteries thereof as pleasing as the adventures therein described. So as through the bare carriage of the matter without changing the Womens booke they love so; he hath taken away from them an idle tale, and given them a Morall, and divine Metamorphose, a thousand

times, fairer then that of the Poet, So as now that which corrupted them instructs them; where they found their evill they meet with their remedy; their poyson is become their Antidote, that which gave them their death affoards them life; and from the subject of their damnation he hath made the matter of their salvation.

This should here have been the end of this discourse, if they could have been contented only to blame this booke, and passe no further. But this is a strange thing, that they, who have no other occupatiõ then slander and calumny, nor other exercise then that of the Devill, will yet forsooth become reformers, and cannot endure that an Ecclesiastique, should employ himself to frame a Compleat Woman. Whereas I should thinke whatsoever they can say for it; that even to this sort of persons of all other, the Church hath given power to instruct Women, and into their hands she hath put the direction of their conscience. VVhy then take they it so haineously? VVill they trouble a Course established for so many ages? They think it perhaps to be only understood of the misteryes of the Faith; and that the Morall appertaines not to their jurisdiction. But let not

I pray,

I pray, the ordinary ſubject of Preaching? Includs it not the greateſt part of the Inſtructions that may be given them? Is it poſſible to inſtruct them without it? I ſee well what it is, they could not imagine that this man here had been of them, becauſe his name was not put to it. It was yet intelligible enough without any need of inſcription, the whole diſcourſe hath reference to it, and he ſpeakes, as it were of nothing elſe in the whole booke. For my part I beleive they make a difference betweene a Cõpleat and a Vertuous Woman; and becauſe I ſpake but of vertues, they imagined belike I digreſſed from my ſubject. In effect they had need if they complaine of it, to deliver me at leaſt ſome little diſtinction therein: But our Authour is content freely to confeſſe his ignorance thereof; he ſaith verily he is not ſubtile enough to diſtinguiſh them; and that he was afraide in ſevering them to bring in ſome third thing, which ſhould have been neither the one nor the other. Peradventure they would go yet further, and accuſe him for not writing, as decency obliged him therein; but what colour can they finde for this calumny? Is there one ſole word in all this worke; I ſay not, to make one bluſh

in

in reading it; but engender an evill thought? Where are the vices he hath praised? Where the Vertues he hath blamed? Hath he introduced in any passage one dangerous Maxime or which is able to wound the consciences of any? Finally what hath he said throughout, which they daily say not in their Pulpits, and which is not also permitted to the rigidest Preachers? I grant they are in the right, that without blame, he might well have given more liberty, that he might have made more sweetly what he meant to say, the better to perswade. But why trouble I my self to excuse him, since even his very enemies defend him? Is there any thing that makes more for him, then that they upbrayd him with, to wit, for speaking only of vices and vertues? Would they have any thing more honest, and more modest? Can they reprehend it with judgement? Have they their wits about them who are displeased therewith? Let us finish this discourse then and yeild our Author the testimony his travaile deserves. There is a great many bookes written in French since our Language first began; but I may truly say, to this day there never yet came forth a more profitable or more necessa-

ry,

then this. I ſought long ſince the cauſe why
Women are ſo late ere they fall to devotion,
take it ordinarily but as a Purgatory of the
ſower of their youth. I ſaw in Hiſtories the
many Women in the flower of their age moſt full
of the feare of their Gods, and of the love of ver-
tue, while in theſe daies with ſo many great ex-
amples and Sermons, they never reforme them-
ſelves almoſt, till the end of their daies, and
change not their life till they are at the point to
leave it. I have accuſed our own felicitie for it
which hath brought us delights, and riches in a-
bundance, I have imputed it to the decay of theſe
ages, and the ancientnes of the world: But in
truth, do find no other reaſon for it then this. We
would lead them ſodainly to Chriſtian perfection,
and conſider not the while, that they arrive not
to ſo high a pitch, but by degrees. We would
make them run even from their infancie, and ob-
ſerve not, how inſteed of advancing them for-
wards, it makes them go back. So great a Work
diſhartneth them quite, and makes them looſe all
courage. It was neceſſary then, to divide the
way in two courſes, which had been over long for
one alone. It was needfull in imitation of St.

Paul, to feed them with milke, before they charge their stomack with stronger food: We should first teach them the duties of their Birth, before those of their Baptisme, and to conduct them to Christian vertues, in making them passe by the Morall: Because it shall not be longer so hard for them to become humble and charitable, when they shall not be Proud and Slanderers, and loving Vanities no more, the love of the Crosse shall seeme no more distastfull. They shall be glad to baptize aright their vertues, seeing their owne to weigh them so little, and they shall seeke for great and true recompences, for things which otherwise are but feable and little worth. Lastly after they have well relished this book, they shall take delight in that, of Monsieur de Sales; and this here to them, shall bee the Introduction of the Introduction to a Devout Life.

Of Reading.

IT is certaine that *Reading*, *Converſation*, and *Muſing*, are three the beſt and moſt excellent things of the world. By *Reading* wee treat with the dead; by *Converſation* with the living, and by *Muſing*, with our ſelves. *Reading* enricheth the memory, *Converſation* poliſheth the mind, and *Muſing* frames the judgement.

2. But of theſe noble Occupations of the ſoule, to ſay here, which is the moſt important, wee muſt confeſſe that *Reading* ſetteth the other two a worke; and without it, Muſing is fruitleſſe, and Converſation unpleaſant. It is even neceſſary for all *wowen*, what kinde of ſpirit ſoever they be of, while it affords a certaine luſtre to ſuch as have it in an eminent degree, and leſſens much their *imperfection* who have it not ſo great; it makes the one tolerable, and the other admirable. And truly Reading ſhewes many things which reaſon by it ſelfe can never diſcover, and makes us have more ſolidity in our thoughts, and more ſweetneſſe in our diſcourſe. It finiſheth that which nature but begins.

3. Wee may not wonder if it gives us ſo great an advan-

advantage, since the invention of the best things depends of *Judgment*, and of *Reading*, and that the one is as the *Father*, and the other as the *Mother*, of the best thoughts: So that they being not able apart, to produce any thing perfect, 'tis cause conjunctive, why such as love not bookes, can say nought that wearieth not, and why their societie leaves but to present the company.

4. And to say, that good wits can shew well without *Reading* as good faces without ornament, not to dissemble, I cannot approve it. On the contrary, if stomacks which have the more heat with them, have need of the more nutriment to maintaine them in good state and ayde, the spirits of more light, have also need of *Reading*, to get poliedesse and fecundine, and especially to moderate this vigour, which cannot well come off without hazard, being alone. It is then in this comparable Schoole, where they learne what is excellent, for the entertainement of good companies, and for remedie of the evill; and where *women* being tired with many importunat visitors who talke but of Hunting, and Hawking, and Warres of the *Netherlands*, finde a counterpoyson for that which perlecutes them. It is *Reading* which makes Conversation more sweet, and solitude lesse irksome.

5. There are some notwithstanding, who are of another minde, and thinke the conversation of good wits to be enough to learne what is best in the world, without the paine of *reading* bookes. I grant that societie with good persons is very necessary, and is a living Schoole, which powerfully inflames us, beholding there in example concurring with the rule. Nevertheless, methinkes, that those who content themselves to communicate

...ance with the learned, might become yet more ...fect, in reading their workes. I should think, that ...Conversation affords facilitie, *Reading* gives abundance; that the other distributes onely what she purchases, and is not liberall, but of the riches which the other heapes. Besides we take more paines to write, then to speake: and employ not so much care to what fall but a moment, as to that which should endure an eternitie. For yee must confesse, we finde more goodly things in the writings of great men, then in their discourses, in regard they leave nothing in their bookes which is not absolute; whereas speaking in Conversation, it cannot be, but many things very imperfect must needes come from them.

6 Moreover, there needes but a pleasing voice, a magnificent tone, a sweet accent, or a certaine good grace, to charme those who hearken; but there is nothing that can delude such as *read*. It is a great deale more easie to surprize the eare, then the eye. Discourses passe very lightly away, and they have hardly any leasure to note their faults; but writing remaines alwayes exposed to the censure of Judges who never pardon them. This seemes to me a pregnant reason to oblige Her to the *reading* of good bookes, since therein the greatest wits have left us what they had more excellent, and that in writing, rather then in speaking, they have employed all their watches and ...

... Nevertheless, if to prove this, we must needs ... joyne experience with reason, what can be desired of ... more then the Court, which is now a Schoole, where ... they finde in every sort, where they see Ver-

rounder all kinds of visages; where they discover Truth in what manner soever they desire it, they behold Greatness all in force in Philosophers, with all its purity and sublimity in Christian Orators and Poets. It is in this pleasing variety, where all sorts of humours and conditions finde wherewith to content themselves, and wherewithall to be instructed. Where it is, that Verities is not altered through passions, that she speakes without feare, as without interest, and trembles not at the entry of Palaces, or in the presence of Monarchs.

3 For this it is, that Reading is very requisite for Women; for since they have no lesse need of dumbe Teachers, than Princes, and that beauty as well as Royalty findes not so easily Masters as flatterers; it is necessary to acknowledge their faults, they learne [illegible] of the blind, where the living dare not tell them. It is only in bookes, wherein they may note the imperfections of their minde, as those of their face in Glasses. Where they find Judges who cannot be corrupted by gifts, by love, or hate; where the faire, and the [illegible] alike, having to do with [illegible] differences between face and [illegible]

[illegible] not to be put to light, unlesse that of the fire; and whose [illegible] should be hindred. I could shew it that the rule is not lesse difficult, to choose good bookes, to accommodate them to the severall good parts to entertaine themselves in [illegible]

So as if there be any who trust not to themselves, to make a good choyce of them; at least they should follow the counsaile of the more wise and vertuous, for feare of infecting the minde, or corrupting the conscience.

So I cannot choose but blame here the tyrannie of some wits, who establish I know not what orders, wherein they hold their approbation necessary to gain that of others. As the value of Coynes depends of the ordinance of Princes, the worth of bookes, and purity of the language depends on the opinion of these imaginary Kings. Wee cannot avoyd their censure, if wee submit not to their judgement; the practice and approbation are in their hands: their allowance is sought for, to have it take, and there is no other glory but what they distribute. Though men of the best iudgement laugh at this petty commerce, and ridiculous ambitions, yet there are shallow braines, who suffer themselves to be carried away by them; And for this cause it is, that often good bookes fall no better at the first, because these petty impostors cry them downe, and labour to obscure their worth. They conceit, that having blamed the workes of others, they will read but theirs; and that *women* will rely on their judgement, as a rule infallible. But as innocencie at last appeares maugre her accusers, their merit shines in despight of the envious: reputation kindled for a time, through their malice, dilates it selfe after wards more gloriously: and experience lets us see, wee are not to follow their advice, who speake not of bookes according to truth, nor yet according to their own opinion, but according to the interest they propose

pose to themselves. Hereby may judge by this, that they are not so fit to ascribe to the judgment of others, as quite to renounce their own, and that they have no reason to take [illegible]

If I would not have them take the pains to read all bookes or most of a multitude? On the contrary I should hold it to be no lesse unprofitable then ridiculous, [illegible] to read divers bookes do as he who never drinks but in Gardens, or by the Riuers side, will after he hath well run over and viewed many, not chuse at last some one to imbosome in. Why should they seek an entry, who never mary [illegible] As if the Sun had not all the Orbe of Heauen, or that this Planet had not light enough of his owne, to illumine the world.

The Question is not the measure of otherwise; and one [illegible] when it is good, [illegible] for a great Library. I finde her this, an admirable Counsell of S. Hierome, writing to Furia to perswade her to forsake all other bookes, and to take her selfe onely to the holy Scripture. As you would tell, saith he, many Pearles to purchase one, which had the beauty and price of all others; so should you renounce all sorts of bookes, to fixe your selfe wholy to one, where you may finde whatsoever is needfull to instruct you, and give you contentment.

13 And in truth, to read few, so they be pleasing and profitable, is not to diminish the fruit, but to augment rather. It is not to be idle knowing, but to be [illegible] Otherwise, as they who eate continually, engender a masse of crudities: so [illegible] reading too much are ordinarily cloyed with a [illegible] Confu-

sion

words; and as epoune of meates
hear the exactest of reading at last
the light and vigour of the minde.
not necessary then to read many bookes, but
and especially never to be curious of
become not to be learned without dan-
come vicious? Here I must needs scuffle with
Fears and Bashfulnesses; since there are
scruple to read the books of Pagans,
all to read those lying Pamphlets. There
who make a conscience to read the
of Philosophers, and Poets, though full of
and would be afrayd of vertue it self,
were to learne it in the Schoole of Satyrs and
But not to dissemble a whit; their scruple pro-
of their ignorances, and they tremble as the ho-
where there is no cause of feare.
himself hath commanded the Hebrues
vessels of Egypt, to consecrate them after-
into the service of the Tabernacle: Why should
we take good Precepts in Pagan authors, so we do
purpose to employ them to the glory of God, and
the instruction of our consciences? As the Israelites
carrying away the treasures of the Egyptians, left them
their Idols; So taking the science of Pagans, wee
thereby leave not their error or Idolatry. What hurt is
it to conceale away those divine riches from prophane
owners, to put them to a better use? And since we bap-
tize Infidels, why should we not as well make Christi-
an Fable or Histories? Especially when we finde
wherein very faire examples for manners, and good
rules for life.

And if they meet with any ill thing there, they must behave themselves in *reading* their bookes, as the Jewes in marrying with strangers, who were slaves, whose nayles they paunch, and cut off their haire. I meane, that in *reading* those ancient Authors, they purge the superfluous, or that which may offend our beleife. But soft, wee take nothing from Pagans, although we take the flowers of their bookes. They are the riches they have stolne from our Fathers, it is that high philosophie of Egypt they conveyed to *Athens*. Looke what their Poets and Sophisters have good, and excellent, they have sucked out of our Prophets which is the science of the Chaldeans which nothing but onely put another face, and which they veyled under some Enigmes, for feare their theft might be discovered.

So as this is not to rob the Pagans it is but to take that is our owne, which is so far from any blame in it, that on the contrary, there is no lesse piety to fetch from their bookes so goodly a Doctrine, then to deliver Innocent Captives from the hands of Infidels, or to take the Relicks out of a place prophane, to put them in a place more venerable. Behold my opinion touching the *readings* of those Ancients. But as for that of the loose Pamphlets, wee must speake thereof in another manner: since there is nothing in them but what is ill and dangerous, mingled with some delights, and in the others, an excellent morall, covered with some thing superfluous. There is a thy one by of evill in the bookes of the Ancients, and but a little onely of good in these kinds of Pamphlets, so as taking away the masks, and searching deeper

deepe into it, they finde but vice in these, and nought but vertue in the other. They should not leave the Ancients for so small an evill, nor take to Pamphlets, for so small a good: it is enough to defalke from the one, but they are wholy to renounce the other.

Perhaps my judgment herein will offend many, to whom falshood seemes more precious then truth, who can take no pleasure but in that, which is unprofitable, and who believe they cannot passe the time without loosing it. Why shall they forbid, say they, the reading of these Pamphlets, while they permit those of Poets, and what likelyhood is it to thinke that fictions are more dangerous in prose, then in Poesie? What need is there, for so light considerations, to deprive ourselfs of the sweet pleasure of life? and what greater contentment can be imagined, then to read in those quaint Pamphlets, so many different successes, where we feel our passions moved according to the adventures treated of. And likwise though we know well, how the objects that touch us, have never been, or are no more, yet have we sometimes a quere compassion for fained miseries, and we shed teares for imaginary Shepheards.

We should not, say they, renounce bookes, because we may meet therein with some thing evill, as if indeed we should never take the Sea, for feare of the rocks, or that the art of navigation were not most certaine and profitable, because now and then, there are found who suffer shipwrack through disastre, or ignorance. There is no reason, to leave the good, because it is mixed with evill. Prudence teacheth us ever to picke from vertue, and not to fly them both at once

once, otherwise we should pluck out our eyes, for fear of abusing them with our looks, we should stand back still for fear of falling.

Moreover, why should they hate the Pamphlets so, write the lives of those, who never were, while they suffer Romances and other pictures of imaginary persons, and depaine their lands in every shop? why should they not as well permit the one, to feare and delude the minde with their writings, as the others refresh the eyes with their paintings? Why should the pen be herein more guilty than the pencil, and they not suffered to describe what these depaint?

But to answer this Apologie of Pamphlets, and to say the truth, I doubt not, though there were any of them wholy honest, it would be yet no injustice, to forbid the reading of them. And supposing recreation were had therein, without danger of corrupting the minde, they could not more be complained of, than the sports they innocently make to passe away the time, and which even to the wisest after studies, or affayres of importance. But when I think of the lewdnes, where with many of these Pamphlets are fraught, and when I consider how many spirits are quite debauched with this poysonous reading I should hold my self guilty, if I shewed not these inares to those weaker who dread the danger, and waged not open war with these corrupters of innocencie.

And truly to examine this well, what contentment can there be in these Pamphlets, which is not found in History? for the most specifies, adventures, and events, faire and Tragick enough as well

is love, again fortune, to move, to teach, and to
recreate withall. Is there a greater pleasure, then to
be present at the birth, and ruin of Empires, and Mo-
narchies, and to see in so short a space that which hath
stood for so many ages? Is it not a goodly meanes, to
shorten the time, when it seemes long, and also to
wish it againe, when it is slipt away, finding remedi-
on therein against cares, and memory against obliv-
ion? What cause is there, that they may not recreate them-
selves without danger of debauchment; or refresh
their spirits without putting the conscience in jeo-
pardy.

2. But suppose we finde sometimes some good
instructions in Pamphlets, what need is there for us
to frame our life to that, which we know to be ima-
ginary, and how shall we imitate examples, which
we believe to be false? As if we had not all this
already in Historie, or as if we were to take our light
from Statues depainted in a picture, instead of using
those which the heavens discover to our view? This
is a great error, and if Bees can not suck their honey
from painted flowers, much lesse can we gather fruit
from a History, which we believe was invented at
pleasure.

3. I grant likewise there is some pleasure in these
Pamphlets, but is there not sometimes a pleasure in
poysoned meats? wee should abandon what delights,
for that which hurts, and renounce a base pleasure, to
eschew a great danger. Otherwise, to seeke to sever
the appearance good which is in Pamphlets, from that
which is really evill in them, to take pleasure in their
words, without staying our selves upon the obscenity
of them, is almost impossible, for there

ein

theirs described and disguised and which layes a thousand hookes under lines of sweetnes; is even to cast ones self into the fire, to save some small thing of little worth; is to go about to sever the wine from the poyson, after they have mingled them together. And in effect, since they finde recreation with instruction in history, why would they part the good that is profitable from the pleasing; when they may joyn them together; To recreat the spirit, as also to conserve the body, what need is there to separat the pleasure of the taste from the profit of the food, since reading as well as nourishment should fortifie even when it delights.

It is not only unjust, or superfluous, but also very dangerous, and what paines soever they take to guard themselves, at last they are tainted with these evill bookes: malice enters insensibly in the soule, with sweet words, and under the baites of the adventures which recreate us. What spirit or what innocence soever wee have, as bodyes take, even without our consent, the qualities of what wee feed on; so our spirits put on them, in despight of us, I know not what, of the bookes wee read, our humour is altered ere we be aware; wee laugh with those that laugh, wee grow debauched with libertines, and wee mourn with the Melancholy. So far, that wee see perfectly wholy changed after *Reading* certaine books: the likes of other passions, it is even another life. The cause thereof is not hard to finde, for finde [illegible] eye certaine pictures, without [illegible] why should wee

not believe: but that the lascivious stories of these loose pamphlets may have the same effect on our imagination, and always leave behinde some touches in our soule. In fine, I admit wee know well, they are but fictions, even nevertheless they truly move being read. The inclination we have to evill, is so powerfull, as it takes strength through examples, though false, when it hath not true. As the Ivie mounts up as well on that which is hollow, as on the solid, and leanes no lesse on the withered trees then on the green: In like wise our corrupt nature and our unruly appetites so strongly sway us to that which is forbidden, that even a false history is enough to carry us more boldly to an haughty enterprise. And if the birds pecked the grapes which Zeuxis painted, passions take fire with the Loves which Pamphlets decipher.

The reading of many wanton things, heats by little and little, it takes away insensibly the repugnance and horror wee have to evill: one acquaints himselfe so well with the image of vice, as he feares it not when he meets with vice it self. And when we have lost shame, we are in danger to loose that which is naturally held but by it. If waters fall away into a ditch after the trenches which kept them in, are cut, affections must needs breake out with all manner of libertie, and when they have not this honest feare which holds them in. This licentiousnes is imparted from one to another in a moment, and it is ordinary that by this meanes they grow not vicious all at once. The contagion which is in these loose Pamphlets, seazeth on the heart almost insensibly, it workes in the minde

daily

ion

daily more powerfully, to spread at last the pernicious effects of its corruption.

28 But this is not all that is evil in these Pamphlets, after they have made many women bold, it makes them practick in it, they finde out subtilties, wish safety in them, and learne thereof not only the evill they should not know, but even the fayrest wayes to perpetrat the same. And to speake thereof with judgment, what likelyhood is there for them, to read many passages of these sorts of bookes, and not put innocencie it self in danger: where they see often how this leaves her Country and her parents to run after a stranger, she is in love within a moment, where they read, how she received letters from her Gallant, or how that other appointed their meetings. They are but cunning lessons, to learne to finde wittily, and as for me, I cannot comprehend, with what reason, nay what probabilities, they can justifie so pernicious a doctrine.

29 On the contrary, the Lacedemonians forbad Comedies, because therein sometimes were murders, theefts, and adulteries exhibited: and seing that in a well governed common wealth there should nothing be but what is necessary to the Lawes, not so in fictions, and in playes, why should they permit these Pamphlets, wherein they read dishonest actions, lascivious [illegible], and extravagant passions, should we dare [illegible] which the Pagans prohibited to their Children? Shall it be said, that Christians should have lesse love for vertue, then the Infidels? should there be found the people whose life should be debauched by [illegible] we should not [illegible] left

simple spirits be corrupted by so foule a rea-

Neither [illegible] there are, who will accuse me
[illegible] who will be angry to see me rob
[illegible] in taking away their Pamphlets
[illegible] for barring them, these
[illegible] did those women of whom the
[illegible] who late weeping for Thammuz,
[illegible] a great deale more power then Truth.
[illegible] willingly the bookes, which corrupt
[illegible] such as order them, and there are
[illegible] learne by heart, the tales of the
[illegible] then the histories of the holy writ. In
[illegible] sooner at a Sermon then at a Co-
[illegible] to heare a Buffon, then a Prea-
[illegible] very iustly complaines, he had fewer
[illegible] then Mountebanks, because there are more
[illegible] bookes of Voluptuousnes, then that
[illegible] who flatter us, and
[illegible] those who make us sad and hum-

[illegible] to dissemble nothing, it is a great calamity,
[illegible] dayes, that it is even enough to whet curi-
[illegible] to read a booke, to know it is forbidden. It
[illegible] Satan who deceived the first of wo-
[illegible] to loose the sweetnes of the fruit of
[illegible] to steale away the liberty of the
[illegible] to
[illegible] not
[illegible] This error debauch-
[illegible] number of them, whom flatterers perswade,
[illegible] spirits are in danger every where even in
the

the midst of good things; the excellent are in no peril at all, even in the midst of the bad, and for that cause they should forbid all romances, and permit all to others. For me who am of a quite contrary opinion, I maintaine, that be they of what spirit soever, they are alwayes obliged to flye danger: and I hold there are very few, who have so much heart or force, as *Mithridates*, to feed on poyson, and to live of that which is others bane. I allow no more of poets then of pamphlets, when there is hurt in them: wheresoever I find vice my intention is to war against it; and let them think what they will, I shall always blame those lewd bookes, which serve but as a schoole, to learne sin with more dexterity, and may very justly be termed the politick of the vicious and the Libertines.

Of Conversation.

AS there is nothing more important for [illegible] *Woman*, then to know how to choose [illegible] good spirits for *conversation*, and [illegible] good bookes for *reading*; so there is nothing more difficult because there are so many vicious things which resemble the good; that if one have not found judgement, or a great happines,

he rarely makes any good elections, and we must confesse that it is very hard to passe away the time with innocence and pleasure in company or alone.

3. Verily, if we lived yet in the time of that first simplicity, where it was enough but to have a tongue to give consent, and where as then was no other sinne in society then lying a genuine playnesse (I confesse) were enough, and prudence were superfluous. But since we are in a cunning age, where it seemes that words, invented to expresse thoughts, serve no more then to hide them handsomly; we must acknowledge that even innocence it self hath need of a maske, or veile, as well as faces, and that it is no lesse a folly to shew ones mind openly, to those who stand alwayes in ambush then to walk naked among armed enemies whom we cannot offend, and from whom we cannot defend our selves.

4. Truly, if it were enough to give, and take pleasure in societies, and that there were no better purpose then to passe away the time, there would not be so many difficulties to purchase an esteeme by it, but it would serve well for that end not to be Melancholy. But whereas the principall scope of *Conversation* is to make men beleeve, they have spirit & judgement, for this reason they have need of somewhat more then a pleasant veyne, and that at least they have as much discretion as vertue. It is very hard to have it in an eminent degree; and the wiser confesse they have not yet found a Schoole good enough, to learne to handle well, discourse and silence according to occasions.

5. What perfections are necessary to become grate-

full in Conversation; what qualities are required to please many; since even the best men have divers inclinations; that good judgements are as different in themselves, as the good and evil are contrary; If plainnes beget a contempt in some, subtilty breeds suspicion in others; if they mock those women that are free, they distrust those who are not so. This hove wants a good garb, the other reading; one of the sexes is prefered while the other is contemn'd; and it were a hard adventure to open the eyes and ears at once.

5 When *Zeuxis* would paint a perfect face, he propos'd to himself five of the rarest beauties of Italie, to take from each the charmes and draughts he judged most powerfull: But to frame the model of a woman who should be able please in both parties, she had need of no lesse good qualities, and rare conditions; nor all that nature affords, or the Morall teacheth, were too much for that end. In this subject, the fairest ornaments of the civill life were necessary; nor may they wonder, if I speake here of all the other goodly qualities I praise in the rest of my discourses, since they all terminate in *Conversation*, as in their Center; and it is very hard to touch this point, without touching likewise the lines which meet therein.

6 To fly then what seems to me at first most necessary, I should conjure my selfe to with in women the three perfections which *Socrates* desired in his disciples, *Discretion*, *Wisdome*, and *Modesty*. These are so faire and necessary qualities in Society, that to judge the importance of them, wee need but only represent the vices opposite, Imprudence, Bubble, and Impudence

prudence. I would not have them thinke, I purpose
to take away the use of speech, instead of using it, I
should not do well to go about to frame a Curriſa-
mus: perhaps I could make a powerfull war
against vice, the most important and dangerous e-
nemy in Society. I only entreat those Women, who
have not the inclination to speake little, to consider,
that when they be inforced to speak something, and also to
speak many things, there is never any to speake ill. That
there is not only danger to speake what is false, in
speaking much, but even to speake what is true, for
to many ways offend prudence, or verity, and often
both together. That those who speake so much
with others, do never as it were speake with them-
selves, that they search not their thought, but when it
is escaped from them, that they learne too late by re-
pentance what sooner they might have learned
through foresight, and that sorrow and shame al-
wayes follow very close the discourses, which Pru-
dence vvitnesseth not. That finally the greatest part of
those vvho fear to have lesse trouble to speake well,
then to say little, and that distraction is more difficult
and necessary for them, then eloquence.

I should thinke then, that Numa shewed no lesse
judgement, then Religion, when he caused Alras to
be erected to a tenth Muse, whom he named Tacita;
to shew, that though all sciences were in one person,
they would all be unprofitable without silence; and
in vaine should they learne the Art to speak, if they
knew not the Art to hold their peace. And truly as
it is more hard to be wise, then to be an Orator; so
the moral hath more difficulty to give rules of silence,
then

then Rhetorick those of discourse; without which, what soever one knowes, is without profit, and even without ornament. Besides, we may justly put silence in the ranke of the necessary Arts, and say with the wise King of the Ecclesiastes, that Masters have not their whole lustre without this touch.

¶ Silence gives I know not what grace to speach it selfe; as shadowes to colours in a picture; and there is nothing more then that pauses well used in discourse make it appeare, as rests in Musicke, what is the best and sweetest in it. Albeit they speak most excellent things, yet silence were now holy superfluous. It refresheth the speaker, and those that heare; It helps memory, or easeth them in it.

¶ There are some notwithstanding, who think, one should never speake a word, without doing them some wrong, or taking somewhat from them: But such as talke so much in ordinary, deserve not to be harkned to, because they aske a favour they will not yeeld. As they are not capable to speake any thing that is good, even so also to heare it; and we may thinke they would not speake so many evill things, if they give but leasure sometimes, to heare the good.

¶ And yet they are but too many, who take a glory in this lewd fame, and who thinke they shew their wit to speake much, and hold it a dishonour to them to listen to others discourse. I will not speake to tell them truth, that shall at least be profitable, if not pleasing to them. They of this humour are not fit to be married, they can keep nothing secret in their designes, or their pensions. What is but in the thought of the wife, is in the mouth of these impudents, and as it is

it is found, that all swims in the red Sea, that nothing there
goes to the bottome, and whatsoever is throwne into
it, instead of sinking under water, floats above; is e-
ven just so with certaine raging humors, who can keep
no secret; in stead of a discreet silencing what is im-
portant, they discover all in their discourses, or by
their countenance.

Behold the unhappines of those *Women*, who
speake much in company and what care soever they
take, to examine their discourses, it is almost impos-
sible, that in speaking so many things, they let not
fall some things amisse. As it is very hard, that stir-
ring the hand often, one light not sometimes upon the
sore. So likewise it is very strange, that speaking
much we touch not some part of our designes. And
insensibly we lay our hand where the paine is, wee
insensibly bring our tongue unawares, where the passion
of the mind is.

I know well, there are some who promise to
themselves, never to discover their secrets, though
they speake much in *Conversation*, imagining inough
for that purpose to discourse of generall matters, and
treate of things indifferent; But there is no great trust
to be had in this carriage, though they handle matters
never so common, yet in the continuance of the dis-
course, the subtler wits alwayes note some shadowes
of the thought, the intentions appeares through this
vaile. And as wee see the needle though far from its
pole, nevertheless turnes it selfe towards it, and points at
it slowly, if not touch it: So the word hath alwayes
something (I know not what) of the thought in it, it
shewes it self in the discourses farthest off, and in the
most universall matters.

13 Let

ble for so, for feare of being alwaies in alarme, or al-
wayes in straights to make good choice of those they
ought to converse with more familiarly, and not to
have a general acquaintãce with persõs of al sorts. And
to tell my opinion in what concernes the election they
should make of spirits and humours fit for *Conversation*;
I find there are two sorts of people they are absolutely
to shun; the vicious, and the ignorant; because the con-
science is not secure with the first, nor the spirit well
contented with the other. The societie with those
who want Religion or wit, should be wholly avoy-
ded, and wee may very well thinke they have very
good reason to eschew two so grosse errours, as impi-
ety and ignorance.

16 This ill choice offends the morall or Christian
vertues. For it is not true, that complying as freely
with weake spirits, as with the best, they oblige nei-
ther the one nor other, in that the one are offended
therewith, and the other but mock and jeere at them.
It is impudently to give matter of hatred, or scorne,
and so have the approbation of none, when they think
to deserve it of all. And verily I never see any of them,
who have so generall a fashion to gratifie all men in-
differently with the same countenance. But I call to
minde that foolish image of the Romans they called
Cuteria, which they carried to their banquers, to passe
away the time with, and to make the company merry;
For we behold in them, as in this pleasant statue, looks,
smiles, congies, and gesticulations wholy ridiculous.

17 But this is not the greatest of their unhappines
their ill choice brings them insensibly into extreme
dangers. It seemes in them, that the Philosophers

have reason for what they say, that Prudence is the most necessary thing for humane actions. As they are without discretion, they are also very often without vertue, they become sometimes naught without any purpose to it, and ere they be aware, when their facility is so unhappy, as to engage them in the *Conversation* of the looser sort; After which, vice steals by little and little into the soule, so far as not to perceive the contagion, till it be mortall and without remedy.

18. See here the most important point of this discourse, for since the diversity of humours cannot long subsist in *Conversation*, they must at last either imitate the vicious, or hate them, they must either be like them or be their enemies; they must in complying with them whether they will or no, put on their malice, or constst against it. But though they were certaine of the Victory, what need is there to take the paines to Combat with them, whil there is alwaies lesse danger and incommodity in the flight, than in the fight?

19. Say what they will, we cannot remaine in the midst of vices, without infection, ex ample hath a great deale of force even in the best spirits. *Alcibiades*, makes profession of vertue, while he is with *Socrates*, but gives himselfe to pleasures, when he is with his amorous Companions. The soule insensibly is stayned, when a man converseth with the vicious, as the face is tanned unawares, when he walkes in the Sun. It is a miserie, that wee are more susceptible of evill then of good, that maladie communicates it selfe more easily then health, and that the *Conversation* of the wicked hath more power to corrupt the good, than that of the vertuous to correct the lewd.

It may be I might seeme to them to be too austere, if I propose to them for rule of their carriage, the example of Saint *Marie* the Egyptian, who would not dwell with a vertuous Hermit, but with a River between them. I should think that one might well converse with Saints, much neerer then so without danger; but as for the vicious and libertines we should approach to them as little as may bee, their hatred hurts lesse then their *Conversation*, and they prove such enemies as worke more mischeife during peace then warre.

And verily the sad disastre of the first *Woman* should strike a terror to all the others, while in her fall they feele the ordinary cause of theirs. What prerogative can they have to talke privately with serpents? To be bold with Divels as *Eve*, instead of being shamefast with the Angels themselves as the B. Virgin? And to suffer the *Conversation* of certaine loose spirits, who are full of poyson, and have but ill designes against their innocence?

In fine, the second sort of persons whose company they are to shun, are the ignorant and stupid; because their conversation is shamefull, displeasing, and unprofitable, and that of good spirits & the wise, is honorable, fruitfull, and pleasant. In effect, we have experience enough every day that such as have no study, or reading with them, have I know not what of the rude in them; and if they produce some thing, it is as the savage trees which never were manured, or grafted, and whose fruits are tastelesse or very sowre. But to speake judiciously; is it not a great abuse to be generally lamented, to see how sciences, and especially dis-

discourse, are not to be had but in Colledges; and that they dare not withdraw Philosophy from her home to make use of her in Civill *Conversation*. As if it were impossible or unjust, to despoyle her of her playnes to make her speake with a better grace, as if they made a Conscience to put her into French, or wee could not argue but in Latin, and that the rarest secrets, or best lights of nature, could not be expressed in our Language.

23 Moreover, is there not as much contentment, to entertaine ones self with serious and solid subjects, as with gorges in the fashion, with petticoats, and waistcoats, with forraine newes, or else of the housewiffie at home. To speake truth, I can no wayes excuse those Gossips, who would put a dozen sober matrons to silence, to hearken to a Kit, who will sooner lend their eare, to heare a ribald tale, or a slander, then some thing of importance: who have a scruple to make the least noise to heare a song, and have no conscience to interrupt every moment, the best discourses made to entertaine the time with, and who are rapt in the companie of certaine Spaits, so they have good clothes, or talk but of the Queene or Princesse.

24 They would jeere them yet instead of applauding them, if they could conceive, how this errour gives but an ill conceipt of their wit and spirit, in so approving of such as have it not. For as we judge them to have weake stomacks, who cannot eate but light meats; so may wee justly doubt of the force of those spirits who brooke not what is solid. Wee judge of their humour by their approbation, and we know

what is in them, by what they love. This fault is
fitter for very great, but since we intend to touch upon
other, no lesse remarkeable in Conversation; After we
have spoken of them, who contemne knowledge and
good things, we will speake of those, who profane and
abuse them.

Women void of study or reading, have
little in them, for those who have them, are tedious
and irkesome. There is nothing but disorder in what
they conceive, and forced in all they say. It seemes
their spirit hath not heat enough, to digest what rea-
ding giveth them; and we may know well by the
confusion and rudeness of their discourses, though they
utter things which are good enough, that it is not e-
nough for one to have Marble & Porphyrie to build a
Pallace, if he be not an Architect. They are subject to
repetitions, because having tyed their Idea to certaine
words, and to certaine matters, their spirit hath not
the liberty to invent others, when it is necessary. They
are such slaves to their memory, as almost they have
not the use of their judgment.

Hence it is, they speake but by common places,
and so enlarge themselves, when they come to subjects
wherein they have any talent; as they will say all, e-
ven to the marginall notes, pages, quotations, and o-
thers circumstances very superfluous. I had as lieve be
present at these disputes, where they strictly stand up-
on the day, the matter, and the Arbiters. To disprove
them we must send them to the Theater of the hu-
mane life, or to some other huge volume, where all
is written they would say.

Their answers and complements are neither ora-
tions;

tions; after they have begun a discourse once, they must go on with their whole speech, for they never give over till they have not a word to say more. They resemble those who get into verses on the stage, who can not add or diminish any thing of what they are to say, without being puzled or forgetting the rest. True it is, they breed admiration in some occasions, but there is more hazard than assurance in it. And to say true, to appear able, they had need converse with such as are not so.

28 So as if unluckily they be drawne away from that they have skill in, and matter to fall upon some subject, wholy unknown to them, and where reason is more required then memory; then it is their weakenes and vanity appeares, in that they can neither hold their peace, nor speake to the purpose. The straying of their countenance discovers, they have not modestie enough for silence, no more then sufficiency for discourse, they are either unwillingly silent or speake with disorder.

29 Behold the principall vices of *Conversation*, which of necessity I must note, that the good qualities might the better appeare, after the depainting of the evill. So as to make an abridgement of my conceptions touching this matter, I hold there is nothing more important to a man in companies, then to know well our own humours, to the end to rule it; and those of others, to comply with, or guard us from them. Knowledge, and Sweetnes, are the two most necessary parts for entertainement. Without the first, Conversation is too light, without the other it is too rude and too irksome.

30 Such

in Such as speak little, as well as they who speak much, should consider, that modesty is necessary for discreet discourse; because it makes the one without contempt and the other without guile or affection: And of what humour soever they bee, to the end they may avoyd the danger of being persecuted or debauched, it is none good to live even the Conversation of the best Saints, because they more easily pardon faults; and never acknowledge the merit; And that of the most vertuous, because if libertines, wrong not the Conscience, they wound reputation, if they make them not vicious, they are made infamous.

The pleasant and Melancholy Humour.

There is nothing more necessary, for *Women* in Conversation, then to know well their own humour; to reforme it if ill, or to polish it if good, it is the ground of all, what is of most importance. But seeing there are two sorts of them that may be good, each in his kind, I think good in this discourse to compare them together, to

[illegible] to have the gifts of the spirit, which [illegible] we must confesse, the pleasant humours [illegible] much greater advantage, then this Melancholy; which in truth is not amisse for speculation, but too incompliant for discourse, & too grosse for subtile conceipts and ready replies. Pleasant humours have a great deale more grace with them, and more liberty in all they do; and so are both better received in companies, as more kind in their affection; better loved in their marriages, and more innocent in their designes.

Whatsoever they say on the behalf of the Melancholy, if their Musing be laudable in some thing, it hath as many ill effects as good, and they make but a bad Mother of Wisdome, must needs acknowledge it to be often of extravagance. They will perswade us, how their spirits espye many things, and travaile far in their imaginations, but their voiag is so far sometimes as they returne no more; or if they do, it is as Travellers, who leave their owne Country, to run unprofitably through forraine, without other fruit then to bring home wearines and poverty thence. This Musing is a Maze, where one easily looseth himselfe; and whence without great difficulty he gets not forth.

The Melancholy themselves notwithstanding, call it the element of good spirits, thinking to excuse their feeblenes in giving it a faire name: but as Cripples have no great glory, when they spend much time and travell to make a little way; so these dreaming spirits deserve no prayse, to be long in searching that which o-

thers

resem-

resemble those simple people, who run when they thinke to walke, or goe forward but with danger only, and [illegible] on a sudden, with the least endeavour, instead of framing their gate more wisely, to their owne imbecillity.

[illegible] of their slownes, to imagine it to be [illegible] for [illegible] of affaires, it seemes one had need to be of the same humour himselfe, to have a like judgement; if it succeed sometimes, there is more good hap then cunning in it. If good [illegible] obtained for taking the occasion too soon the Melancholy are in danger to take it too late: and if those have not patience [illegible] the others very often [illegible] it be past. They are too much subject to feare and despaire; as they are without heart, they are without action, and then frozen [illegible] to them almost every thing even impossible; be it to fly or to adventure. It is a Lethargie [illegible] they are [illegible] to lie rather then awaked; and have such a [illegible] as we must even nigh kill them, to learne they are not dead. If they have any judgement to deliberate, they have almost no boldnes to resolve, and yet lesse courage to execute. It is a [illegible] verse, which had need be pulled into severall [illegible] and remaines with a languor neare to [illegible] not helping it selfe with them; if not enforced [illegible] too much [illegible] there were [illegible] wise and vertuous men; of this temper but few [illegible] confesse it; it were too great [illegible] to wisdom, and vertue, to make them al-

sorrowfull and dumpish; as if those who have nought to feare, nor to desire what they have not, should not shew a pleasant cheere, to testifie the satisfaction of their Conscience. On the contrary, if Serpents breed in standing waters, evill thoughts maintaine themselves in plodding humors; and if their spirit be apt to divert malice, their countenance is no lesse to consent.

8. When the rust is got into the gimals of a watch, there is no more rule in the motions, nor assurance in the dyall. And when too deepe a Melancholy seazeth on our thoughts, the spirit is full of unquietnes, and the visage of strange lookes. What light, or what reason can be looked for, where there is nought but black and dusky fumes, which Melancholy makes to mount into the braine? As Devils put themselves in stormes to murder men, or burne up Temples, so often they leave themselves of this dull and sullen humour to entertaine superstition, despaire, or hipocrisy in a soule. *Cæsar* well expressed what wee should judge of Melancholy humors, when he publikely confessed, he had a greater feare of those who were pensive as *Brutus*, then of those who were chearefull as *Dolabella*.

9. They may not take it ill, if to set forth the Melancholy humor, I speake somewhat of that, which it produceth in us, the better to note the nature of the cause, in that of its effects. There are some of these Hypocondriacall spirits, whom mirth displeaseth not lesse then day-light the Owles, likewise as their countenance shewes always, I know not what dire or ill-natur'd sin in it, one cannot choose but be wearied from them

them, they must themselves [illegible] companies.

10. If this bashfulnes notwithstanding were only an effect of the temperature, it deserved some excuse, or pitty; but if it proceed from pride or envy, it cannot be free of suspition or blame. So as to examine well the difference, which is often between these two humours: the modesty of the simple and genuine is wholy in the heart; that of the forced and affected is in the brow, and countenance, the ones in effect is good, nor the others bad but in appearance. I grant the Casuists have reason to say of playes, and pastimes, that which Physitians judge of Mushroms, that the best of them are worth nothing: nevertheless not so absolutely to cry down pleasures, which are indifferent of themselves, and which the only intention may as well make good as ill. Saint *Elizabeth* of *Hungary* refused not to dance, and her sweet manner therein did not hinder a whit her Canonization. Those likely who are so reserved for the use of things honest, are ordinarily free to enjoy the things forbidden, when there are no witnesses.

11. Nevertheless, such is the misery of the times, as they live now a dayes, with so much reservednes, and cunning, as almost one dares not laugh, nor to give occasion of suspition to simple spirits, or of slander to the wicked, as a merrie humour were a certaine signe of levity, of folly, or of little judgement.

12. Who should [illegible] such a conjecture, instead of accommodating [illegible] to find these women who would maintain their [illegible] without affectation, or [illegible] themselves for this errour of

the Vulgar, ſhould alſo guard themſelves from Deſire, and Sorrow, as two the greateſt tyrants of our repoſe. Since the one tranſports us to the future, and the other makes us look back into the paſt, taking away our liberty from fixing our felicity on preſent goods, while we deſire thoſe which are not yet, or greeve unprofitably at thoſe which are no more. Maſculine ſpirits are eaſily to find this tyranny. As when the ſhips ride in the midſt of a Tempeſt, the needle always looks directly on her Starre, though the Maſt ſplit, or the Sayles tare to peeces. So are we always to ſhew a conſtant mind in the moſt Tragick miſeries of all, and to ſhew an equall humour in the greateſt inequality of affaires. And though the winds may well divert the ſhip from her haven, yet not the needle from its pole. So when it happens that obſtacles retard our aimes, yet ſhould they never beat us off from conſtancy or reaſon.

After I have ſaid, what is good in the pleaſant humour, it is time to examine the ill therein; And ſince we have noted the defects which many attribute to Melancholy, we now will reckon its good effects, and prayſes. It is that, which makes ſpirits ſubtile for ſcience, infatigable for affaires, ſerious in converſation, conſtant in their deſignes, modeſt in proſperity, patient in adverſity, judicious and rationall in all things. This even, and juſt temperature is that, whereof Venus makes uſe, to appeare with all her ornaments, which nature hath choſen to make Conqueroures and Philoſophers of: And which grace her hath employed alwayes, to afford extraordinary men to the world. It ſeemes that thoſe of this humour are borne wife, that Nature gives them more, then Study

Study is able to afford nothing ; and that without the inconmodities of old age ; they early possesse even the whole maturitie thereof. The truth is, they are blamed, for that sometimes their meditation is more wreck, then their discourse ; but they must think that as their judgement is solid, they slight this superfluous flash, whereof lighter spirits make use to purchase credit with the Vulgar. And in this modesty they resemble the Eagle of the Apocalips, which had lights hidden within, and eyes under his wings ; whereas those great tongue-men have them only on their feathers, as Peacocks on their trayne, not being sensible but in colour and shew only.

14 I deny not, but these Joviall humors are somwhat pleasing, but are also obnoxious to great faults, for that if jesting whereof ordinarily they are full, be gracefull to some, it offends more then it contents, especially when Religion or else reputation furnish the matter, it is the easiest thing in the world, to chop into impietie and slander. And since wee may not gibe at the great ones without imprudence, nor at the miserable without cruelty ; and that therein wee must alwayes bend either against the Lawes of the politick, or those of nature. The serious spirits have reason to abstaine from such a practise, which often makes them passe for right Buffons or enemies that make profession of it, and which in fine, gives them occasion of weeping, after they have given it to others to laugh at.

15 As for mee, I do not think they do the Melancholy any wrong, ingenuously to confesse, they have no inclination to so foolish a quality, which dispo-

poseth

[illegible] always a levity of spirit, and very [illegible] of Conscience. Of this giddy humor were the foolish Virgins; and those also that have more wit then judgment, who notwithstanding seeme [illegible] some flash of light with them, but which [illegible] lasts not long, but dies. They let themselves be taken unawares, for want of a good foresight, in affaires of greatest importance; whereas the wiser [illegible] arming themselves for good or [illegible] for fear of blame and repentance.

[illegible] and to speake things as they are; since the spirit and the senses have a quarell with each other, which [illegible] as long as life, and that the soule is not strong but [illegible] the feeblenes of the body, as in the ruine of an ene- [illegible] this is like then when the humour is so free and full of life it becomes more strong and able; and on the contrary when it is sad and pensive, it proves to be the [illegible] of reason, as a handmaid who shewes a malecontented [illegible] when her master crowes and insults upon her [illegible]

17. The joy that flowes from the Conscience, hath very particular markes; it is more pure and resembles the flames which always appeare equally, but that which proceeds from the body or complexion, is like the Comets, which taking their nourishment from beneath, through the exhalations of the earth, which [illegible] portend but ominous events; and which [illegible] upon the mind, as in after the vapours, that [illegible] them till they extinguish, when this [illegible] fades them. The passion of the Melancholy, hath nothing like to these Tragik Meteors, [illegible] no

my pretensions besides the goods of the minde: also
therefore is good reason it should not thereof
it dares always alike, as that which Philosophers be-
leeve to be under the Heaven of the moone.
I confesse indeed, considering this mixture, that the
pleasant humours are more frank and free, but yet the
Melancholy are more diligent and constant: such
ebefit, constantly tye themselves to their designs;
while the other change their purposes every moment,
applying themselves to divers objects in divers wayes.
A little thing will serve to disquiet or please them;
inconstancy is almost inseparable from this humour;
and if through corruption of nature some men
are not given to it, at least through feebleness they
are. So as from simplicity, as I have said, I hold
there is no reason to esteeme so much of goodness, which is rather an effect of temper, then elec-
tion. When one cannot be naught, there is no glory
to be good, and if the simple do no great hurt, wee
should not hold them to be lesse guilty for it, since
they always do as much as they know.
And to say, than if they be not the better, at
least they are more happy, because their mind is as
void of disquietude, as of pleasure, thereby to the
greatest injuries they can doubt, so they do them
since it is to ground their whole felicity on their defect,
and so confesse they are more happy, but as stupid or
ignorant. As Marbles for insensiblenesse are better
they are well, no doubt, they are not subject to
So likewise the simple are more wholesome, because
the want of understanding hinders them from
and so to them it is the great privilege to be exempt

[illegible] as unto stones to be free
[illegible] and beasts from a feeling of [illegible]
[illegible] I [illegible]
no. If the stupid fools themselves sometimes in the
[illegible] philosophers, for tranquillity of
[illegible] otherwise with them, in regard that
[illegible] the others skill not. The ser-
[illegible] under the earth, are no lesse in safety
[illegible] then those who are above the clouds;
[illegible] then finde in crawling their health
[illegible] but it is a great deale more glori-
ous to be above the storme, then under it, and to
[illegible] then over ones head.
Blessednesse, felicity cannot be attained without
vertue, wherein the morall, the happines of the sim-
ple is of another nature, then that of the wise; & I hold
they are not happy in this world, but as the infants
without Repentance are by some fondly imagined in the
other of limbus; where they subsist betwixt good and
ill, without being touched of the one or other. The
Melancholy live not in this indifferencie, they owe
not their felicity to ignorance, but to the goodnes of
their minde; and this would be too shamefull a hap-
pines for them, and whereof they would com-
plaine, to be insensible to good, to the end to be so
to ill.
To know, how much Melancholy is above o-
ther humours; wee should consider, that they who
are of a prompt and light humor are no lesse incapable
to keep themselves out of miseries, then to taste true
pleasures. Their heat casts them headlong into ex-
tremities, they do nothing but by fits, and as they
were

were compoſed but of ſulphure and Gunpowder, there needs but a ſparkle to put fire into their actions and their thoughts: without other remedies then to attend the end of their impetuoſity, which ſoone is tired and extinguiſhed, almoſt alwaies of it ſelfe. The ſpirits which are without manage, in their enterprises, are alſo without courage in their afflictions; they are ill ſouldiours, who uſe the buckler no better then the ſword, and the ſame lightnes, which makes them rash to aſſaile, makes them impatient alſo and baſe, when they are to ſuffer, or defend themſelves.

23 On the contrary, the Melancholy have alwaies an equall ſpirit, they are without inſolence in a good fortune, and without deſpaire in a bad. They ſuffer what they cannot vanquiſh; they ſurmount the malacies of the ſoule, by reaſoning, and thoſe of the body through patience.

24 And if heretofore, one was ſo bold, as to attempt on the perſon of a Duke of *Millan*, in the mideſt of his guard, and the face of his Court, and even in a Temple; Only for practiſing many times, on a picture of this Prince; what valour muſt the wife have of this complexion, what new thing can they finde in events, able to aſtoniſh them? Inſteed of being ſurprized, they diſcover them afarre off, through a foreſight, with enuring themſelves thereto betimes. They make them as eaſie through meditation, as the Vulgar by experience.

25 Wee may not wonder, that the Melancholy are ſo conſtant, and never ſeene to be troubled, even when they are forced to yeeld to neceſſity, ſince they alwayes reſerve in themſelves a privat roome, where

to

neither compells of Fortune cannot reach. There it is, where the foule recites, to maintaine her selfe in an eternall frenzy; where she gaines an absolute command upon her judgements, and where she solitarily entertaines her self, even in the midst of companies, without interruption of the tumults of the world, to make her rest or silence. In this solitude of the upper roome, the spirit is fortified, the true Morall is learned, and where almost without eares, and without experiences possessed, be found his time, the prudence of the Aged, and the wisdome of Philosophers. Here finally it is, where wee conserving the images of things delightfull, shall have meanes to have sought but goodly thoughts; for that if the present objects be displeasing unto us, wee may recreate into our selves, & give contentment to our minde, while our senses are on the rack, and entertaine our Idea on beauty, at such time as foulnes shall be the object of our eyes.

26 But who can praise enough this noble musing of the Melancholy, since by it the soule scornes to a bandon when she list, the clamorous commerce of the senses? And that wee consider with an attention lesse distracted, what we are, when our imagination represents to us our selves, more clearly and with lesse danger, then *Narcissus* saw himselfe in a fountaine. I meane a man though Poet, cannot but be lost himselfe since he sought himself, so out of himselfe? wee cannot find our selves indeed, but in our selves; seeke we any where else, wee meet but with our owne phantasme and our shadow. So as without the use of this noble Meditation, wherein the temperature of the Melan-

Melancholy is disposed, it frames unto such a reason but imperfect, yea as profitable, as is the bees leure to frame the honey when they have sought the matter on the flowers; so is it necessary, that after wee have veiwed many objects, wee reenter into our selves, to gather the fruit, and frame the Consequences thereof. Or otherwise, what study, or what experience soever we have, it shall be no more then a medley or a meer confusion; they shall be goods whereof wee shall be unthrifts, our actions shall appeare without government, our thoughts without order, and our discourses without judgement.

27 The most of these grosse spirits, have a quite contrary opinion, nor can imagine there is any other kinde of Musing than that of fooles, or of the sick. And verily, this Meditation would do them no lesse hurt, then it puts them in feare it would be as contrary to them as ungratefull. It dazles spirits being weake, and gauls them when they are malicious, it is the blindnes of the one, and the scourge of the other. There is no probability that such as have but darknes in the minde, or crimes in the conscience, can take any great pleasure, to looke into themselves, to seek out their satisfaction or repose. But to contemne this Musing, because some loose themselves therein, is even as great an errour, as to blame the Sun, because the Owles cannot endure its light, nor considering the while, how stedfastly the Eagles gaze thereon, and that wee should not tax this Star, because the feebler eyes are dazled which his rayes, or that they finde darknes in the very source of light.

28 There is said enough of these two humors; after

[illegible] compared them together, there is
[illegible] easily judge how to use them both,
so could well order in Conversation. If the jocund
seemes more pleasing, the Melancholy seemes more
solid; the one is the fairer, the other the richer.
They have both some thing good, and some thing ill
in them; and in effect, to deliver my opinion of them,
I hold that as the maintenance of life depends on the
mixture of hot, and cold; so the whole force of the
agreement, and of the good grace therein, de-
pends on the temperature of both these humors, when
they serve as a remedie to each other. And if the
Romans esteemed best those Tribunes who retained
the most inclination towards the Senat; and among
the Senatours, those wisest, who favored more the
peoples sides. So it seemes, that the best of the plea-
sant humours are those that come the nearest to Melan-
choly, and with the Melancholy those, who
most approach unto the pleasant; for
that being so contempered, the
first shall be more discreet,
and the other lesse au-
stere, and lesse of-
fensive.

Of Reputation

Although Reputation be a great treasure, and serve no lesse to vertue, then the day-light unto pictures to shew their beauty: Nevertheless to consider well how they loose or keep it, now a dayes, one might well place it among the goods of Fortune, where fooles sometimes have a better share, then persons of merit. If there were good Judges to distribute it, it would be enough to be vertuous, to purchase it, but it often depends upon so ill Arbiters, that were we not alwayes obliged to avoid scandall, honest men might well content themselves with the testimony of their Conscience, without troubling themselves for the estimation of the prudent, which chance may render good or ill. It depends too little of us, to make us happy, and were a very uncertaine felicity, whereof the ignorance or malice of an enemie might dispoile us.

2 Renowne sometimes is an effect, which seemes to have no cause, and which is formed as those Alarmes, which put a whole armie into disorder, not knowing the reason of it. Wherefore I allow well of their opinion, who compared it to the windes, bee-

cause

[illegible] and lightly passe the way as they; and
[illegible] because we know not certainly, their
[illegible] and since it is so uncertaine, why [illegible] we
[illegible] so much [illegible] to know the estate,
wherein we live in the opinion of others, and afflict
our selves for the errour of the Vulgar; as if it
were but now only the ignorant began to lye, or to
deceive?

I should have cause to marveile with *Aristotle*,
why the Ancients gave the prizes rather unto the force
of the body, then that of the spirit, distributing
lawrels to Wrastlers, and not to prudent and wise
men; were it not that ignorance and poverty
could not set a price on vertue. Ignorance, be-
cause vertue being hidden in the heart, men often are
deceived in their judgements of it; poverty, because
once acknowledging its excellency, there is nothing
in the world precious enough to reward it, or to make
it rich. So is humane judgments being so full of
uncertainty, what right or wrong can vertue receive
from their errour? Verely they cannot recompence
it, because they know it not, they are not skilfull e-
nough for it, nor rich enough. What blindnes, and what
losse! See wee not some, who imagine Vertue often,
when there is but vice, and who unadvisedly give vile
names to goodly things? as the Astrologers, who
call some Starrs by names of Bulls, and Scorpions,
which yet have neither rage nor venome in them, but
only purity and light.

I should wish, that such as intrude themselves
to judge of things, not knowing well their nature, were
chastized with the punishment of [illegible] ignorant

rant Empire preferred the rude Founder of the Fane of Pan, before the sweet accents of Apollo himself, giving his suffrage to that which made the loudest noise. Their judgement is not unlike to that of many, who esteem not things, but by the colour, and the lookes only; no lesse worthy then those, to wear long eares, as the marke of their Stupidity. And verily to make more reckoning of outward shewes, then much, is it not to prefer a Pan before Apollo, a flute before a lute, a noise before a harmony? There is a great deal of Savage brutishnes in such wild censures. And yet the world abounds with such, and these are they that give an ill Reputation to those Women who deserve to have a good. Besides, I should reserve my resentment, for those who can justly tell, how to blame, or to greeve my selfe, for a thing which should rather make me laugh. There are few, who judge aright, of what they see. The spirit of many dives not so far; it dwels as the eyes upon the colour and outside. Their opinion is of little worth, and I thinke, (saving the scandall) it were enough to shun their slander, and not seeke their approbation.

5. We live in an age of pompe and ostentation, where the Morall is quite put downe, and where the vertues of the times consists but in excesse and extravagance. To purchase the opinion of devout, they must become superstitious, or hypocrits: And these Politicians make of Christianisme, what the Stoicks made of Philosophie, to abuse the Vulgar, framing to themselves, imaginary Vertues, where to our humanity cannot arrive. It is a great miserie that sincerity is not found in commerce, nor purity in Religion; And

that

luable,

lumble, they all this noise. Albeit there were no friends or enemies to praise, or blame; the beautifull finde alwayes enough in their mirrour, to satisfie themselves, and the foule wherewith to be afflicted. Conscience doeth even as much for vice and vertue, as the glasse for visages. The insolent are far from troubling themselves for a good Reputation, doing all they can to have an ill. To judge aright of many of their lives, it seemes they would imitate the *Lubin* of Martiall, who sought pomp and splendor to shew her self dissolute, and who tooke more pleasure at publicke spectacles then Adulteries. She was even for pleasures as the Sophists for their Vertue, who could not do good, nor hee evill but on Theaters.

8 And notwithstanding, since it is not enough to be vertuous, and that we must perswade it, they should beware of apparances, and take away the pretext from slanderers, who make the guilty when they cannot find them. I grant that *Socrates* loved not the young *Alcibiades*, but with all honour and respect, and that his affection was no whit contrary to his Philosophie; notwithstanding lodging him nightly with him, he should at least have managed well his ingresse and egresse to and fro, to the end to take away the subject, from such as saw him returne in the morning from taking the time and place of his visit, for an occasion of calumny. Though the Oracle had published his wisdome, yet they could not justifie his imprudence, in the custody of this friendship. Love and prudence accord not likely even in the best spirits, and perhaps for this, the Poets fayned, that *Cupid* is alwayes a child, because though Love may well become all Image, yet

yet comes he never to the yeeres of discretion; his infancy lasts as long as he, that he may not be ashamed to be a wanton in his sports and pastimes. I wonder not that Love should loose ones Reputation, since it makes one loose his wits, when *Socrates* the wise could not be secure from reproaches and injuries in his simpleness.

Among the Romans, *Claudia* the Vestal Virgin was innocent, and yet she was accused for being bare-breasted in her honour, only because she dressed her selfe with too much curiosity. And there was found enough to cast her in it, for that shee took a little more payne and study in her habits and discourse, then well became a Religious *Woman*. To say true, it was but a light apparance to ground a processe on, yet she had never been saved but by a prodigy, when as she removed a ship with her girdle only, which many men and engins could not stirre.

Verily we are obliged to do all we can, to take away the subject of ill tongues, and to avoyd scandall. But the wisest, yea, and the most vertuous, labour herein sometimes to no purpose. For do they what they can, or can't do, there is no infallible rule or meanes, to save ones Reputation; and since it depends so upon the opinion of others, there is more fortune then prudence. We may not thinke that any thing is sufficient for it, with a good conscience alone; for if God himselfe who is the fountaine of goodness and sanctity, had his innocence questioned for the imposture of his enemies, and

ly,

that wee must have some what else, than a good comportement, and vertue to conserve it.

11. Moreover, there is I know not, what unpolitesse in some persons, espousing their tongues, not knowing wherefore, and this more often happens to the vertuous, then others; because their refusals breed them enemies, and thereby often put themselves in danger as seems to bee accused of some Crime, they never would Commit. There are also some countenances, which incite ill tongues to judge amisse, and this proceeds sometimes, from those fooles imagine, one cannot laugh, and not be vicious; and that there is no innocence, but where they see sadness and Melancholy. This is the judgement of ignorant, who imagine that vertue should always weep, and understand not how they are to bewaile a sullen humour, as a cloudy weather; and that of all spirits there is none better, then the most pleasant. Otherwise he had need be very grosse, to think one cannot have a pleasant humour, without an ill Conscience.

12. And againe, though there were no malice, nor enemy in the world, there is nothing [illegible] to give, wherefore they cannot put divers [illegible] to examine well all other spirits, in fashion they are almost all subject to [illegible] and to Prodigalities. Who can judge certainely, seeing Christian [illegible] fide, [illegible] one who is perfect at [illegible] as of vertue? How know wee, whether a pleasant humour be [illegible] of [illegible] or a counterfeit dispositon? Wherefore we will advertise

[illegible] as well as modeſt: Interpre-
[illegible] even when things are not indiffe-
[illegible] them more according to opini-
[illegible] nature. In fine, the wiſe
[illegible] in their ſpirit, and when wee
[illegible] deſerve a good Reputation,
[illegible] ſhall.

[illegible] injuries choakes ſlaunder, and
[illegible] even to acknowledge the
[illegible] confeſſe they are able to do won-
[illegible] are extreamely ſenſible of
[illegible] who would offend them:
[illegible] contentment to our enemie,
[illegible] him that he takes away
[illegible] however they rob or diminiſh our good
[illegible] leaſt it returns no leſſe then the haire after
[illegible] the roote thereof be left behinde, and that
[illegible] with patience. In any caſe if they
[illegible] ſhould have the more conſola-
[illegible] then diſguſt for the impoſture. The
[illegible] themſelves no more, when they
[illegible] guilty, then if they ſhould ſay
[illegible] Hence it is, wee
[illegible] are leſſe vindicative, be-
[illegible] Becauſe as the ſoule-
[illegible] endeavour through
[illegible] themſelves the
[illegible] and that wee
[illegible] but never to little, for
feare

feare they fall into Impatience. All men know, how [illegible] his [illegible] by reason of Harpalus his [illegible] [illegible] [illegible]

Of inclination to Vertue, and Devotion.

THey who imagine that the Pietie of *Women*, is but a tendernes of complexion, or a weaknesse of spirit, are not of our opinion: And they offer them no lesse affront, in despoiling them of this divine quality, then if they plucked out their eyes. I should thinke, how those who desire a wife, without *Devotion*, desire her also without pudicity: And that after they have robbed her of the feeling of Piety, they purpose likewise to rob her of somewhat else. This is an old wily trick which took beginning with the World; and these Libertines herein do no more with the *women* of this age, then the Divell practised with the first. When at the beginning he tooke away the feare of God from her, to perswade her afterwards, more easily to all other libertie.

But it is a meere folly, or want of Judgement, to hide the Reputation of a good spirit in the contempt of Religion. Especially during a Raigne, and in a Court, where we should engrave with greater Characters, then ever they did on the Medalls of *Adrian* the Emperour

Emperour PIETAS AUGUSTA. The Her-
[illegible] the
younger, might leave their Altar, to come to Iudic
perfection in the Court, and make example of auste-
ritie even in the place of pleasures. We have no
need at this day to seeke in Cloysters the precepts of
vertue. It is enough to be a good Courtier, to be de-
vout. Now we cannot observe the Lawes of Policie
in breaking those of Christianity. And it is a happy
necessitie which makes the looser spirits of the Court
inexcusable, to see now a dayes how if they will
not make themselves wholy ridiculous, they must
work their salvation with their fortune.

3 It is therefore then that *Women* who would re-
fine, they have an inclination to vertue, ought more
those spirits which make profession thereof then o-
thers, lest we believe that if they favour the libertins
or the grosser spirits, that resemblance had wrought
this Caball. Those *women* who they a hatred or aver-
sion from good persons, declare by the repugnance
they have to good things, that they are not borne, but
for the evill. These weake spirits have not credite
nough to publish their vertues, nor yet discretion e-
nough to silence their faults.

4 And yet we see often, how those *women*, who are
vainly given, or have some designe in hand, seek among
fooles their admirers & confidentes, as if it were abunde
choice to take fo ill Iudges of their merit, and ill Se-
cretaries of their pastimes. Ignorance & temerity are
two uncertaine friends, interest & perdition will make
them blab what they list. And even in prudence, though
[illegible]
should

should hold her peace. *Midas* did ill to addresse him-
selfe to reeds to keepe the secret of his long eares. He
had better to have trusted some honest man, then
to reeds, and the simple as he prove to their cost,
there can be no true fidelity, where there is no spirit
of reason; whereof there are farre more histories then
needs, and we need not looke back into the times past
to seeke out examples, whereof we have every day a
fresh president to serve for matters of Tragedies.

And as touching Pietie, if any imagine it to marre
mirth or humour, and hold it makes one too Melancho-
lyes company; surely I like not those *women* who
put their Devotion on the rack to make them make ill
faces, as if one could not be saved without being a scar
mother. When the grace of God is in a soule, the
visage favours of sweetnesse, and hath not the lookes
and face of the Damned or of the Devils. The wea-
ther is cloudy, when it is disposed to rayne, and those
unmannerly lookes prognosticate something sad in their
hearts.

Those women who have no will or purpose to do
ill have not this lowring humour with them, which we
hold to be as contrary to Devotion, as deceneie. By
this we entrench not any whit on Penance. The Sum-
mer hath his raines, as well as Winter, and love sheds
teares no lesse then feare. Joy weepes as well as Sa-
dnesse, and the remembrance of sinnes makes us not so
heavie, but the returne of grace makes us as glad. As
it rayneth sometimes while the Sunne shines, so re-
pentance often makes teares to trickle downe from
smiling faces.

Whatsoever these Libertines say; Devotion is not

contrary to Civility. If Bees ſuck out hony from flowers without doing them any hurt in touching them. It doth yet more in every profeſſion wherein it is found, embelliſhing it, and making it more gratefull. As jewels caſt into hony take thence a flaſh of luſtre according to their naturall colour; ſo there is no condition in the world which becomes not the fairer, and more valuable, when it is accompanied with piety. It makes Religious mor chearefull, and Seculars leſſe inſolent, moderating pleaſures, and ſweetning Auſteriries; Matriage, thereby is more honeſt, Warre more juſt, commerce more faithfull; and the Court more honorable. Is it not a great ignorance and tirranny to thinke, it cannot be found but in Cloiſters; and that we cannot enjoy it in the world, without dealing with *Carthuſians* and *Capuchins*?

8 There are others who are of a quite contrary opinion: We live in an age, where many make no reckoning of it, if it be not exteſſive in outward ſhew: So as many are ſatisfied with devotion according to decencie, or rather a humane Religion; I never beheld this monſtrous devotion, but I thinke of the Trojan Horſe, which was full of Enemies, to which yet under colour of Picty, they not only opened the gates, but burſt the wals, to receive this preſent, facred to *Minerva*, with more ſolemnity: Notwithſtanding contente we our ſelves, not to allow of this outward ſhew of theſe times, for feare we fare not the worſe for it, if we undertake to medle or graple with it, *Laocoon* who tooke his Lance in his hand to ſound this Machine, was puniſhed for his Curioſitie, though juſt. If wee would make warre with Hipocrits we ſhould finde

finde too many enemies to deale with; and we should be lesse of their hatred, then of their amendment.

A signe true to this, that those *women* who make so many ostentations, and practice so many subtilties to deceive some eies, under a pretext of conscience, resemble Spiders which take a great deale of paines to make their webs, wherein at last they are tampered without any other profit then to catch flies. Weake spirits admire this cunning, but the great contemne and mocke at it. And for my part, I cannot conceive how a *Compleat Woman* can take dreames for revelations, permitting herself to be abused with so many illusions, and phantasies. Such *women* who use excessive fondnes, and blandishment in Marriage have very often a desire to deceive in flattering, insomuch as heretofore some have been suspected for the death of their husbands, onely for immoderat weeping at their Tombs. As well in Religions as in Societie, fayning is wholy worthy of blame, and this great shew at least is suspected if it be not vicious. Wherefore as touching Conversation, the best art is to have none at all, because it is more easily to be good indeed, then only in shew, and very often there is lesse trouble to rule the Conscience, then the outward cariage. And not to lye, is it not a strange blindnes to expect from the hands of men the recompence of a service they yeeld to God? and to seek other approvers of our Actions, then he that is truely the only Judge of them? It is to have but an ill contrivet Piety to practise it because some praise it, or to renounce it because others blame it: they are motives too humane for a thing so divine.

The superstitious make more scruple of a light sinne

sinne than of a great resembling the Jewes, who made more conscience to enter into the State-house, then to condemne *Jesus Christ*, or not to wash their hands, then to persecute Innocents. It is true, that women hold this of the first, who made more adoe, and testified a greater fear to touch the forbidden fruit, then to eate it. These questions, these tales, these scruples without reason, troubles not good people, who follow the example of *Alexander*; rather to cut off vertuously the intricate knots, then to puzle themselves to unty them, as do the vulgar, to whom true devotion is often unknowne.

Of Chastitie, and Courtisie.

IT is fit to joyne these two goodly qualities together to reduce them into a perfect temper, since there are some who become curst for being chast, and others refuse nothing for being courteous: which is truly to be of too good, or of too peevish an humour and this would be to change one vice

into

and another declined of flying in. If vertue have two extremes which equally offend it, we should not use the one to defend us from the other; as if we should be covetous for feare of being Prodigall, or cast our selves into the fire, to save us from the water? The Morall approoves not this proceeding, it teacheth not to choose sides, but to eschew them: to stick to vertue only, which is hard to finde, because excesse or defect hides it from the eyes of the ignorant. Those men who imagine they cannot bee honest and courteous at once, skill not well the nature of Vertues, since they are not contrary, but divers only and their correspondencie is too naturall not to be able to subsist in one and the same subject. When they are in a just degree, they have the better grace in company then when alone. Hence it was that *Theodosius* was the most commended of the Emperours, in that he seemed to have such contrary qualities to make him esteemed: his sweetnes took nothing from his Majestie nor his severity from his courtesie.

2 There are some who have a ridiculous countenance, rather then a smiling, they force themselves so much to be gracefull: and others are so streinedly reserved to have a gravity with them, as they have the looke and garb of furies, or of Pedants. Be what it will, to consider well these two humours, they are suspected of cunning or stupidity, in that if there be no purpose in it, there is no will in it, and if there be any, the fellows have it to deceive, and the easie to bee deceived: The one beleeve we attribute their facility to their humour and the other imagine we take their cold carriage for an effect of their vertue. These coun-

counterfeits never succeede well any long time, especially with men of judgment, with whom the best meanes to appeare chaste, is to be so.

3 As the greatest Hipocrits are least devout, so the most reserved are the least chaste. Well might *Hecuba* have a faire mask, and *Helena* a foule; but this foulnesse and this beauty, abuse but the eyes of such as dwell on the outside; they discover at last what truely we are. And as innocence falsly accused, becomes more glorious afterwards, when it appeares, in spight of enemies, so vice falsly praised, appeares more shamefull after we are unblinded.

4 But to tell some praises of *Chastity*, it must needs be a divine quality, since even its very enemies make reckoning of it, and that the most dissolute beare least respect to those who yeild, then who resist. We learne of Poets, that *Daphne* resisting the wooings of *Apollo*, was turned into a Lawrell, whereof he ever after, wore his Garlands. On the contrary, that *Io* consenting to the ends of *Jupiter*, was changed into a Heyfer. How these two Metamorphoses are different, and how the refusall hath farre more glorious markes, then the consent. Respect accompanieth desire, contempt alwaies attends possession. And it seemes they are no longer amiable, when they become amorous.

5 The God *Pan*, ravisht with the beauties of a nimph, came to violence at last, after much intreatie, pursuing her even to the Rivers side, where she cast herselfe to save her honour with the losse of her life. He tooke pitty on her, and changed her into a Reede, whereof he made himselfe a Flute to honour her resistance,

haste, and to have her at all times in his hands and at his mercy. They who have been won, have not bin to deale with since they have not this honour, which makes them sued to, with so much care and travell. They who promise themselves, not to come so fine, and to afford but indifferent favours which civility allowes; after they have suffered more then they should; are carried farther then they ever thought. I could wish the imprudence of many *women*, made not so often a mock of the Fable of *Europa*. This young Princesse walking innocently on the Seaside, where she beheld her heards, saw a Bull which pleased her above all the rest; shee approacheth to him to stroake, she mounts on his back, but finds her ruin where she sought her solace. He enters by little and little into the Waters, and so farre at last, till he saw the Ocean shore in vaine not being able to returne: she sees her selfe then betweene two dangers, whereof one was inevitable, shee could not retire without loosing her life, nor suffer her self to bee carried away without losse of her honour. She is carried into an Ile, where she knew to her cost, how this Bull was a God disguised to surprize her.

7 Behold what comes of it, when they play with beasts, when they are more free, and familiar with the grosse then with good spirits. *Europa* was more adventurous with a Bull then she would have been with *Jupiter*, had he shewed himself: and he made his approaches more easie under the skin of a Beast, then under the apparance of a God. The more able by his example counterfeit the simple and ignorant, to come more easily to their pretensions. They passe from petty

pettie favours, [illegible] forward their designe, [illegible] their prayer into threates, and their [illegible] into violence. When [illegible] false.

8 The seam of looking [illegible] after they have given some advantages, debauches many but they deserve to pay well for their [illegible] their owne charges. That there is [illegible] to be given to disguised persons, and how [illegible] dissembling are the more vertuous, and more capable of friendship. They who envy against [illegible] say that the rough behaviour of men are more successefull with them then the civill sorts; because the wildnesse of the one ravishes more then the faire perswasion of the other. Because they are lesse ashamed to suffer themselves to be taken with favours then to afford them, to excuse their consentments the better through the guilt of force. But these are opinions which rather deserve contempt then credit, and which no lesse the vertue then the vertue of women to whom ordinarily happens no hurt but for want of cunning enough against that of their enemies.

9 But to blame the Counterfeit, after we have praised the candor of some, it is hard to rule so many inventions as many do to appeare lovely without some purpose or other: those women who incite to [illegible] have seen enough in earnest. They should [illegible] make it a miracle to carry so much fire in their eyes and not to have some flame, and though they be never so well resolved upon their looks and glances

not the priviledge of the Sunne, which
without heat in his owne
ones,
to wound others, but he begins
with himself.

I have heretofore a long time mused on the Statue made by Phidias under whose foot was a
greatest misery thereof
whether walks, or sometimes
covered, or well armed
with him. Women sometimes
deserved; they who hunt so eagerly
fabulous, please her more to en-
and especially she hath ever loved
the gayned the Apple.

like so well to be in the middest of
some kinde of fire to be van-
company be,
boldnesse;
ple of her sex
the sight of an Angell, who ap-
under the shape & visage of a man; Women
refuse some shamefastnesse in the com-
though they were in the forme of Angels;
leaving her purpose they have no need also

reasoning so say, that a kinde of rumo-
more then Verale, if their
ill, do they want solicitors & experi-
they have any sense in it to be vicious
though men who have
Bookes and Proverbs, have done all things

for

for their owne advantage, yet they confesse that *Chastity* particularly appertaines to women, & that they who have it not, are held for Monsters. They would not so much wonder at it, if this quality were not natural to them. There are, even truly who have enjoyed this vertue, but in occasions where consideration and constraint have taken away all their merit. *Alexander* testified some continence being with the wives of *Darius*, but (to the wit, was rather a point in that of vertue, what did he not with [illegible]

13 *Scipio* being yet very young, gave back a very faire woman to her husband being present to him; but glory wrought more with him then Love, for that he had lost his credit with the Spaniards if he had accepted this offer. What praise merits [illegible] for not enjoying the woman they brought to him? His coldnes proceeded from his old age, he was drunke, he fought but in a [illegible] though he had not been feeble or drowsy, the weakest whore, of whom the most debauched had bin ashamed as well as a Philosopher. Wee need no longer discourses to prove that *Chastity* belongs not to men, they freely acquit themselves of their part thereof, and believe they should encrench somewhat upon the profession of *Women*, if they should practise the precepts they give them.

14 Is it not a custome worthy of blame to see that men reserve to themselves all manner of licence without giving the least? One would say, as their Granny that Mary age was instituted but to put Taylors upon [illegible] wherein there is a great deale of ostentation, as well as injustice, to punish a frailty with which they will not render, especially being so much obliged to keepe

[illegible] and confidence to believe,
[illegible] to revenge themselves,
[illegible] to the satisfaction of the vice
[illegible] left not to love *Mark Anthony*,
[illegible] to *Cleopatra*, and a-
[illegible] at Rome, to possesse a lesser
in Aegypt. Those wonders of this constancy are wor-
thy of admiration, that they who have it not, finds pre-
texts of their feebleneſſe: example with them ſtands
for reaſon, and they imagine there is no likelihood,
that a chriſtall ſhould reſiſt blowes which were able to
breake diamonds or Marbles.

15. If we may be ſuffered to give ſome adviſe after
praiſes, ſince God himſelfe loved more tenderly one
of his diſciples then the others, we may have parti-
cular inclinations without the offence of *Chriſtine*, who
baniſheth not affections but moderates and rules
them. Notwithſtanding we muſt take heed that if
friendſhip within its nature be a vertue, it be not a vice
in the practice. Wherein not to deceive our ſelves, we
ſhould examine the end and ſcope thereof, as ſoone as
it begins, and aſſure our ſelves that it is dangerous if
we pretend ſomewhat elſe then affection.

16. And eſpecially to conſerve more ſecurely this
Vertue, it is good to give ones ſelfe alwayes to ſome
laudable exerciſe. Evill thoughts have no leſſe power
upon an idle ſpirit, then Enemies have on a man aſleep:
and I am fully of his opinion. who calls this langui-
ſhing Repoſe, the Sepulcher of a living perſon; ſince
if Wormes breed in a body without a ſoule, deſires,
and paſſions are formed in a Soule without imploy-
ment. And if diſhoneſt love be the Trade of thoſe
women

1 It seemes to men, that *Courage* is a quality particularly tyed to their sexe; not bringing for it other titles then their owne Presumption; but he who hardly imagined there should be but one courageous and valiant *woman* in the world, made them an honourable amends for so great an injury. And though he were esteemed the wisest and potentest of men, yet he lost with *women* this high prerogative, and became therein so feeble, as they obliged him to sacrifice to Idols. Histories are full of their generous actions, for the conservation of their Country, for the love of their Husbands, and for the religion of their Ancestors.

2 But to see now, whether our praises herein given be true or false, it is necessary to examine the opinion of the wise and vulgar touching the true nature of *Courage*. There is nothing truer then that the strength of the brain appeares in walking on high places without dizinesse or feare of falling, and that of the spirit is testified in beholding dangers, and not to be troubled. And yet the simple have no preheminence herein, while they waite the occasions, nor the rash in hunting after them; they are the wise only, who come off from hard adventures without being precipitious or insensible. Since true

Courage then ſhould be alwaies with a free deliberation, and is not a forced vertue, or purely naturall, I can hardly hold them generous, whoſe complexion makes ſo light as ſo carry them on without cauſe, nor thoſe whom nature hath made ſo dull and heavy, as they cannot be ſtirred though ill intreated and miſuſed. It is an exceſſe or want of ſenſe which may be named a ſtupidity, or levity, rather then a courage. If judgement were to be in all diſcourſes of an Orator, Prudence ſhould be in all the actions of a wiſe man. Without which, how ſtrong ſoever *Polyphemus* be, he ſhall loſe his life after he hath loſt his ſight. And though *Vlyſſes* be farre weaker, this Gyant yet ſhall not be able to acquit himſelfe with all the force of his Armes.

3 After we have ſeen wherin true *Courage* conſiſts, ſuch as know the temperature of *women*, will confeſſe they have a great diſpoſition to it, not being ſo cold as to be inſenſible, nor ſo hot as to be raſh; we ſee not that the moſt couragious amongſt men precipitate themſelves into all ſorts of occaſions, as if they had as many lives as there are dangers and miſchiefes in the world. How good a face ſoever they ſet upon it, the ableſt of them have ſome trouble with themſelves to reſolve on a point which depends of Opinion, and are loth to commit a fault, loſing life which cannot be repaired; as much to ſay, this Vertue ſhould have eyes as well as armes, and Prudence as well as Strength. Likewiſe, thoſe who are practiſed in the morall, will never yeeld the name of *Courage* unto choler or deſpaire, nor can I well beleeve, that men have reaſon to call *women* timorous, becauſe they are not light or imprudent.

4 So as if any ſay, I make an apology for Cowar-

dife, they ſhall not take it ill, if I accuſe them for making it, of brutiſhneſſe. What glory is it to cut each others throat, and what goodly thing, letting cuſtome aſide, to boaſt of a practiſe, whereof the *Goths* and *Vandals* were the maſters, and whereof they have given us the rules and examples? What is more eaſie then to let ones ſelfe be carried into Fury, and to follow the motions of his paſſions? They whom the vulgar entitle courageous, reſemble certain Glaſſes which cannot be touched without breaking. They know not, that ſpirits as well as bodies, are alwaies more ſenſible, where they are more feeble. For if it be generous, to be touchy and playning every moment, the ſick are ſo, more then the ſound, the aged more then the yonger, and the common people more then the wiſer ſort; when feare and courage are reaſonable, they are not contrary, the one opens the eyes to diſcover miſchiefes ere they happen, and the other animates us on, to repell them being preſent.

5 But if needs I muſt relinquiſh reaſon, to come to examples, ſurely we have thoſe which are admirable. Hath not *Titus Livius* left us a Hiſtory to their honour, which he wrote, as he confeſſeth, with aſtoniſhment and love? After that *Philip* King of *Macedon* had put to death the principall Lords of *Theſſaly*, many to eſcape his cruelty, fled to forraign parts. *Paris* and *Theoxene* took the way of *Athens*, to finde the ſafety they could not have in their own Province. But they ſayled ſo unluckily, that in ſtead of making way, the windes drave them into the ſame Port whence they hoyſed ſailes. The Guards diſcovering them by the riſing of the Sun, advertiſed the Prince thereof, and laboured to take

away this liberty from them, which they esteemed more then life. In this extremity, *Paris* employes his prayers to appease the Souldiers, and also to invocate the Gods unto his successe. But *Theoxene* beholding inevitable death, and not willing to fall into the hands of this Tyrant, saved her children from captivity by a strange resolution. She presents a Ponyard to the eldest of them, and to the yonger a glasse full of poyson. *There is no other remedy*, said she, *for our liberties, nor our lives, and since we must needs resolve for death, courage my children, it is better to choose one, then to be constrained to receive it from the hands of these insolents. They who are valiant, let them take it by the sword, and such as are weake may drinke this Potion.* These children obeying her, she cast them into the water halfe dead, and embraced her deare *Paris*, to cast her selfe into the Sea with him, in the sight of his Souldiers, who could not choose but weep for the losse, and admire the resolution of this Lady. Must we not here confesse that courage and constancy appeared in this occasion with a marvellous lustre? Can we finde amongst men any greater, or so much comparable to it?

6 Verily I doe not thinke they can finde us a more generous and couragious action. The despaire of her Husband, the teares of her children, the threats of her enemies could not shake her constancy. In sight of so many miseries, she shewes a countenance as exempt from feare, as pitty, she hath most generous resolutions, where many men would have but base.

7 But if the constancie of *Theoxene* appeared in the defence of her liberty, that of *Megiston* was yet more remarkable, to save that of her Country. After that *Aristotimus*

Aristotimus had usurped the soveraignty of *Elide*, he banished thence the better part of the Citizens, who praied him at least, their Wives might be permitted to follow them in their evill fortune. This Tyrant in shew consented to their request; but as soone as hee understood those Wives would goe forth, and that they preferred the company of their Husbands before the habitation in their City, hee put many of them to death in the place, and commanded the rest to bee cast into prison. Notwithstanding since Tyrany doth no lesse hurt to those who use it, then to such as suffer it, and that there is no assurance where there are so many enemies as subjects: From that time *Aristotimus* began to feare his ruine; they bring him newes his banished Citizens had made an Army, and were in readinesse to come and besiege *Elide*. This barbarous Tyrant, in this extremity falling in despaire, not being able to find prompter remedy, went all in a fury to the prison, to command those Wives to write unto their Husbands to pacifie them. *Megiston* contemnes his commands, and not dreading the effects of his iniust power, made answere in the name of all the rest.

„ THou shewest well, thou hast no more iudgement then
„ Courage in thee, to sue to those, thou hast used so hard-
„ ly, and hopest for favour at their hands, who never have
„ received any at thine. These horrid places for darknesse,
„ and those menaces of death which thou hast thundered a-
„ gainst us, shall never make us so base, as to betray our Coun-
„ trey for which we will constantly loose our lives, after our
„ liberty: Aristotimus herewith augmented his rage in steed
„ of diminishing it, commanding the sonne of Megiston to
„ be

„ *be brought before him, to put him to death in the presence* „ *of his Mother; but not being able to be knowne in company* „ *of the others,* Megistone *her selfe called him forth by his* „ *name, with protestation that she had rather see him dead,* „ *then captive in the hands of* Aristotimus.

During these tumults, the Tragedy concluds, he is besieged without, they conspire within the towne, where he was assalted in the Market place; *Megistone* leaves the prisons, and to shew her selfe as full of pitty as shee had beene generous, endeavoured to hinder the outrage and violence they offered to the Daughters of *Aristotimus*, declaring to that mutinous people, they ought not to make themselves guilty of a crime, they punished; nor commit cruelty on the Children, to do Iustice on the Father.

8 *Euripides* admires the countenance, the discourse and resolution of *Iphigenia*, at such time as she was sacrificed to *Diana*, for the Hinde which *Agamemnon* had slaine.

„ *Why weepest thou (said she to her Father) for her who* „ *dyes content, since it is by commandement of the Oracle,* „ *and for the good of* Greece? *If the happines of your Armes* „ *be tyed to the losse of my life, I accuse not my Destinies for* „ *it, and am sorry at nothing more, then for that I have no* „ *more but one to offer you for as many as I wish you laurelles,* „ *At least, your Victories shall be joyfull as the Victime, that* „ *should be the price and presage thereof.*

This yong Beauty in the midst of publicke teares, dyed as sweetly, as constantly, and made no more resistance to the sacrifices, than a Rose to one that gathers it.

9 Histories and Fables are full of such examples: But to speake what seemes to me more important, touching the use of this Vertue, it is necessary to examine well, in what occasions we should use it. Here is wher the Vulger have great need of a guide, since if they sever Prudence from humain actions, ignorance, despaire, and temerity have the same effects as it were, and the same appearances that *Courage* hath.

10 To speake then iudiciously of it, this is an infallible Rule, that they who shew a Resolution for an ill designe, are alwayes base for a vertuous enterprise. Hence it is, that women are to beware, they bee not more hardy for their Passions, then for Vertue. And verily I cannot approve those women, who resemble *Theria* of *Corinth*, who was so afrayd of Flyes, as shee would never suffer any Candle in her Chamber for feare of seeing them; and yet had Resolution enough to murder her Husband. Is not this to abuse feare, as well as *Courage*, to feare Flyes, and commit murder with so much confidence?

11 And to touch the principall Vices which are contrary to this Vertue: Those women, who kill themselves, are not *Courageous*, but desperate, it is to give ground insteed of defending ones selfe, it is to yeild to an enemy, without his paynes to vanquish us. There is no great Resolution in it, to take Death for a remedy of it selfe, there is no great spirit in it, to play our owne hangmen. It is a great deale better, to seeke the end of a Malady, in medicines then in poyson; otherwise it were no resistance but a flight, it were not to seeke the remedy, but to make our losse more infallible. As we esteeme a body feeble, when it sinkes under a burden;

ſo ſhould we believe a ſoule is baſe, when it yeilds to affliction.

12. This is it, whereof many accuſe women, but men have no reaſon to twit them for a vice, whereof they are more often guilty. If *Lucrece* ſlew her ſelfe, for the loſſe of her honour, *Cato* did no leſſe, for that of his liberty: And why ſhould wee blame in a yong Lady, what many praiſe ſo much in ſo famous a Philoſopher? And to ſay true, whatſoever ſlanderers invent, in diſparagement of women, wee muſt confeſſe they are more firme in their purpoſes, then men. At leaſt, wee learne by the holy Scripture, that in the occaſion where wee owe more affection, and *Courage* to the ſervice of God, were ſeene three *Maries* under the Croſſe for one Diſciple.

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of

Of Constantie and Loyalty.

THey who think that lightneſſe is naturall to women, reading this diſcourſe which proves the contrary; will imagine, we ſeeke to find a ſtability in the winds, aſſurance in the waves, and ſtrength in reeds. But laying aſide their opinion, ſince it is not our purpoſe, or commiſſion to ſet al the opinions in their right way; we will make it appeare, that for *inconſtancy*, women are more endangered to be preiudiced by it, then culpable of it. And that their diffidence is but iuſt, in ſuch an age, where the moſt ceremonious Amities are without Truth, or Durance. *Conſtancy* is but for good things; pertinacity for the bad; otherwiſe, ſinne ſhould be eternall, and repentance, for feare of change prohibited. When the change is iuſt, it is Election when it is not, it is a levity. As it is unreaſonable to have the ſick alwaies remaine in the ſame eſtate, for feare to be *inconſtant*: ſo do I think it as little worthy of blame, to leave an ill opinon, as to looſe a Feaver, and that to Repent is as neceſſary for ſpirits, as Medicines for the body. What danger is it, to preferre a greater merit, before a leſſe, and to confeſſe the Sunne hath more light in it, than the Starres? Otherwiſe, the firſt thing wee had ſeene in the World, would put our liberty in chaynes, even to the taking away our right to chooſe

or to make us love what is worthy of hatred.

2 Were they who esteemed *Nero*, while he carryed himselfe wisely the first five yeares of his Empire, obliged by that, to love him likewise being a Tyrant: when he had no more vertue in him, should they yet have owed him friendship? I loved this man for his merit, this face for its beauty, this flower for its colour; this man is become vitious, this face disfigured, this flower is faded; what would you have me do after this, to affect an object, where there are no lovely qualities left? And have the buildings subsist, when the foundations are taken away? Were we bound to keep these dreaming lawes of *Constancy*, such as love a picture were tyed by consequence to love the cloth, the draughts thereof being quite defaced. There is no religion which obligeth us to honour such Reliques, unlesse affection change into pitty, or to avoid ingratitude, rather then Inconstancy. For this reason it is, that they who affect but the beauty of body onely, have a great deale of difficulty to live and to love any long time, it is but that of the spirit, and of vertue, which can hold us eternally at a stay. Visages as well as yeares have their seasons. How pleasant soever the Spring be, it must resolve to see the flowers to passe away, and to suffer a winter, after the goodly dayes.

3 Nevertheless, there is no colour to blame so noble a vertue and so necessary a quality in the world as constancy is, without which, love were but a treachery, and a meer imposture. Be it taken then according to custome or reason, the examples following will shew sufficiently, that men are much to blame, to give the name of vice to womens vertues, calling them obstinate or

light, though they have cause of change or not change. *Synorix* being taken with the love of *Camma* the wife of *Synatus*, used all his Arts to get her to yeeld to his passion, but all his sollicites, with the lustre of his quality, not having force enough to shake the resolution of this Lady, he imagined her husband being no longer in the world, he might possesse what was denyed him. He murders him, and after this cruelty so importunes the parents of this Widow, that she accords in shew to the marriage of *Synorix*. When they came to the Ceremonies, and that they were to goe to the Temple of *Diana*, this chast Lady brought with her a Potion, whereof she took the halfe, and then gave the rest to *Synorix*, who drunk it off gladly, not imagining it a poyson. *Camma* seeing her designes to take effect, cast her selfe before the image of *Diana*, to whom she rendred up her thanks and excuses in this sort. *Great Goddesse, thou know'st with what constraint and purpose I consented to the marriage of this murderer: If griefe should kill as often as extreame, I had bin now not of this world. Where yet I refused not to remaine for a time, but to take a full revenge on this perfidious wretch, whom here thou seest, who yet beleeves that I can love him, after he hath robd me of my deare Synaltus. Thinke with thy selfe thou Barbarous, and confesse what right I have to sacrifice thy life to that, which thou hast taken from my husband. I set not by mine own, since I have not hitherto deferred my end: but to give to posterity a more remarkable testimony of my love and of my cruelty.* *Camma* was so happy as to have *Synorix* dye first, though he drank the last; the Gods gave her this satisfaction for her loyalty, and she ended her life, calling often on *Synaltus* to come to accompany her at her passage out of this

this world. Can men give a more noble example of constancy? And was not he a Cynick Philosopher, who publikely maintained, that of a thousand men one shall hardly finde one constant, but of all women, not one.

4 After this, it is ease to judge whether the Prince of Philosophers had reason to compare a Woman to *Materia prima*, because it hath alwaies a desire to change its formes, and that though it have one never so perfect, yet hath it a generall inclination for all others. He intended to shew by this paralell, that women are as insatiable and inconstant to men, as *Materia* is for formes. But this is a most injurious comparison, and which better agrees with this Philosopher, then with the fairest Woman, since he left one of his Mistresses for an other to whom he erected Altars, to shew with more solemnity, that he himselfe was guilty of the crime whereof he accuseth women. The truth is, they have more cause to complaine of men, then to feare their reproches. How credulous spirits now adaies are ill paid for their simplicity. What assurances soever men give, we may call them rather foule deceivers, then inconstant: for that even while they promise fidelity, they have a purpose to breake it, there is no change in their resolution, there is none but in their words.

5 This vice toucheth not those who are above the common strain: they may well be trusted, and their least designes remaine firme in all occasions, and in the greatest storms of Fortune. This lightnesse comes of feeblenesse, and constancy from a vigour of the spirit. After affection hath once linked two generous soules, a separation thereof should be impossible: for if love of its nature be immortall, when it ceaseth to be, we must confesse

ſelfe it was not true. Saint *Auguſtine* ſaid, his friend and he ſeemed to have but one ſoul, as well to live with, as to love. That death had not ſevered two, ſo much as parted one; and that after the loſſe of this friend, he had no little feare of death, and a horrour of life, becauſe without him, he lived no more but to halfes, and was obliged to conſerve this remainder, for feare his friend might dye wholly. There are few ſo conſtant as this great perſonage was; the friendſhips of theſe dayes are nothing firme; and to conſider it well, are ſuch as that indeed affections are left for light occaſions, ſo as we may well beleeve, that the union very often was but weake, ſince ſeparation is ſo often made without any feeling.

6 After we have ſpoken of inconſtancy, we muſt combat with perfidiouſneſſe, which is ordinarily inſeparable from it. And truely I cannot well conceive, how it comes to paſſe, that any ſhould be found perfidious, ſince all men have it in ſuch horrour, and that infallibly it procures ſo many enemies; they who make uſe thereof ſhould feare them, and ſuch as are offended will be ſure to be revenged. But that which is worthy of admiration is, that even their very garbe ſhewes, that being at ods with all men, they are not even with themſelves, teſtifying without words, the horrour they conceive of their ſinne. There is no need to be very skilfull in the rules of Phyſiognomy, to reade the malice in their browes, and the torment of their minde. They muſt needs be the greateſt criminals of the world, ſince they themſelves doe frame their own Inditements in their conſcience, and ſometimes execute the ſame with their own hands; practiſing thereby a new forme of juſtice,

where they themſelves are Iudges, Pleaders, and the guilty perſons. Though naturally we love our ſelves, they ſpare not themſelves, but ſhew by their ſad looks, that no man can abſolve them, while ſo their conſcience judgeth and torments them. It is even the moſt horrible, and leſſe excuſable of all crimes, ſince they who are tainted with it, have ſo much trouble in themſelves, to commit it, and do themſelves ſo much hurt, in offering it unto others. This loyalty on the contrary is alwayes blithe, even in thornes, and Perfidiouſneſſe alwayes ſad, even in the times of recreations. A loyall ſpirit feeles not its torments, a treacherous reliſheth no pleaſure; their feelings are diverſly ſuſpended, becauſe vice makes theſe to weep, even in delights, and vertue makes the others laugh amid their very miſeries and ſufferances. When a ſoule is ſoyled with vice, it is apt for all the malice that can be imagined, eſpecially Avarice followeth it cloſe, and when a woman is covetous, ſhe hath much adoe to be loyall, there is nothing ſhe doth not, nothing ſhe feels not, to become rich. It is the moſt infallible ſigne of a baſe ſpirit, and a lewd ſoule. Women ſhould never give forth, that they have any inclination thereunto, for feare of the deſtiny of *Procris*, who after ſhe had reſiſted menaces, and the faireſt promiſes, ſurrendred the place, as ſoon as ſhe ſaw the ready chink.

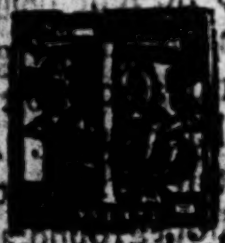
7 But to behold this vice in all its ſhapes, the credulous and ignorant are no leſſe in danger then the others: they perſwade them many things, which their facility after, makes them ſuffer againſt their honour. It ſeemes indeed, that ſuch as they are neither perfidious nor faithfull, ſince they have neither purpoſe for the one, nor forces for the other. This is the ſimplicity (the Poet ſaith)

faith) which is worn by the excuse of they take not pleasure to put themselves to be abused. The subtile are subject to do that of malice, which the simple do through mischance. Subtilty sometimes layes snares, wherein she is caught her self. There are mischiefs, which sights betrays their resistances, and good swimmers drown themselves more often, because their skill tempts them, to make against the streame, whence they cannot well come off.

8 There is no need of proofes to shew, that women are a great deale lesse, and more seldome perfidious then men. We have but too many examples thereof, and the onely experience shewes us sufficiently, that they have more need to defend themselves from them, then to be blamed for it. See we not among the Pagan women, how that generous *Pompeia Paulina* made her veynes to be opened, when she saw her Husband *Seneca* condemned by *Nero*: refusing to live after his death, who had taught her to love as a Philosopher, to wit, with constancy. They stopt her veynes against her will, but she testified ever afterwards, through the paleness of her countenance, that this cure to her was very ungratefull, and that she remained in the world, most unwillingly, not seeing him longer therein, from whom she had learnd to contemne life and death, to testifie a constancy in love. The wife of *Mithridates* perceiving the affairs of her husband desperate, took off the Crown from her head, and put it on her neck, to put her self to death: but having broken it with the first stresse, she took the pieces in her hands, making a thousand complaints, for that Crownes which serve as ornaments in a good fortune, could not serve her for a remedy in the bad.

bad. And to behold an admirable effect of their Constancy, among Christian women, in the noblest occasion of courage, that ever yet presented itselfe; see we not a Penitent perfectly resolved to accompany her Master every where, even at such time, as his Disciples left him, though they had made before a thousand protestations never to forsake him.

Of Prudence and Discretion.



THrough Beauty, women are but humane; but by Prudence they are as it were divine. If Beauty winne them love, Prudence makes them worthy of admiration and respect. It is the vertue which is more necessary for them, and which gives them more authority, since without it, all the other goodly qualities are without ornament, or at least without order, as scattered flowers, which the windes carry confusedly away. With it, the most vitious sometimes conserve a good renown; without it, very often the most vertuous lose theirs. For this cause, Prudence is very requisite for all women, whatsoever they do, or do not. And as Architects have alwayes a Compasse in hand, to measure all their works, so the wise should have every moment, the rules of Prudence set before their eyes, to make all their actions reasonable. But to tell all the good effects of Prudence, we must reckon all that is good, as well in the Politick, as the Morall. As Poets feigne, that the fire of *Prometheus* was divided into many parcels, to vivifie creatures: So we say, beholding this divine vertue, which rules all the others, and which is necessary even to the least designes; for that which we call Arts & Sciences, are in truth but fragments of Prudence.

2 Slanderers accuſe women, for want of manage, but where they have Paſſion, that they have no ſubtilty, but for petty, or naughty enterpriſes, that as ſpiders all their Art is poyſoned, and never Spin their webs, but to catch Flyes. But it is a falſhood, more worthy of puniſhment, then of an anſwere: it is alſo a tyranny, and a cuſtome, which is no leſſe uniuſt, then old, to reject them from the publike government; as if their ſpirits were not as capable of affayres of importance, as well as that of men. At leaſt the examples following will evince, that the prayſes we afford them, are not without ground, and we have reaſon to maintaine, that they have ſometimes brought good remedies to the moſt deſperate maladyes of States and Provinces.

3 At ſuch time, as the *Latines* demanded *Roman* Damſells in mariage, with ſword in hand, to revenge themſelves if they denied them; the *Senat* was troubled how to ſhape them an anſwer, in a matter, where the refuſall would breed a certaine warre, or the conſent put their eſtate in hazard; in regard this Allyance was but a meere pretext, to make themſelves Maſters of *Rome*. *Tarcia*, being yet but very yong, preſented herſelfe to give her advile; and after ſhe noted a great irreſolution in the diſcourſe of ſo many ſage *Senatours*; ſhe no ſooner propoſed her counceil, but it was generally approved. She remonſtrated how it was neceſſary to yeild to theſe ſtrangers, what they required, and to dreſſe up their hand-maids as Spoules, to the end the *Sabins* entertayning themſelves in their pleaſures, might be diſtracted from the intendment they had, to war upon them.

4 This

4 This succeeded as she would have it; these slaves seeing their pretended Husbands layd in a sound sleepe, most subtilly stole away their Armes, and adverised the *Roman* Souldiers, by a light Torch, to come and surprise their enemies, who were unprepared to defend themselves. They could not sufficiently praise the manage, the courage, and the affection of *Tarsia*, who found the meanes to save the common wealth, while so many great personages were pusled in a great incertainety.

5 Whatsoever they say of the imprudence of Women, if Men would take sometimes advise of those whom God hath given them for helpes, in the goverment of their affayrs, happily it had succeeded better with them; they would acknowledge they had done themselves no little wrong, to slight and neglect them, in occasions where Prudence and and direction was requisite.

6 When as *Theseus* was exposed to the Minotaur, in the Laberynth; who furnished him with meanes to get forth, but *Ariadne*? But for the thread he received from this Princesse he had never disentangled himselfe from those intricate windings. This Laberinth, is the image of occasions, or of thorny affayres; *Theseus* represents men embroyled in them, the thred is Prudence: but this *Ariadne* who gives it him, figures to us iudicious women; who ordinarily draw men out of the extremityes, whence they could not otherwise have come forth. When *Iason* was to serve as a prey to those furious Bulls that kept the *Fleece*, was it not *Medea*, who enchanted them, and made the passage free vnto this Prince, to carry away

that, which no man elſe durſt enterprize. By thoſe Bulls we are to underſtand, the perils which often hinder the poſſeſſion of the beſt things; by the *Fleece*, our purpoſes and pretenſions; and by *Medea*, women of Iudgement, who can enchant dangers without other Charmes or Magick, then their prudence and diſpoſe, to the end to free and acquit thoſe who reſemble *Iaſon*, that is, who have more courage to enterprize affaires, then talents to come off with them.

7 Women are not onely capable to underſtand that which is important in affaires and in commerce; but even that alſo which is ſubtile and ſolid in the higheſt wiſdome. If the Oracle of *Apollo* declared *Socrates* for the wiſeſt of men; *Socrates* freely confeſſed after, that his *Diotima* had taught him his Prudence, which the Gods themſelves iudged incomparable. It is no ſmall prerogative to this woman to have inſtructed a Philoſopher whoſe life was ſo ful of Vertues, and whoſe Morall hath more relation to the Chriſtian then all the others. We ſee nothing for it in Hiſtories or in Fables, which experience ſhewes not every day to thoſe who will iudge of women, without paſſion.

8 But it is not enough to prove that Women are capable of this Vertue, it imports them more to know the meanes to keepe it: after wee have ſeene how it is Naturall to them, we ſhould ſee alſo how it is neceſſary for them. After we have ſhewed the excellence, it is good to examine the uſe and effects. There is nothing then truer, then that Prudence, and feare, are as it were alwayes inſeperable; and that as

Teme-

Temerity puts the confident'ſt in danger, Diſtruſt puts the feeble in ſafety.

The Palace of *Paris*, which ought to ſerve as a patterne to the wiſe, was alwayes armed, to ſhew to thoſe of this ſex, it ſhould be good for them to ſtand upon their guard every moment, and having ſo many Enemies, to have alwayes ready ſome defence. Women ſhould tremble no leſſe then the covetous at the ſhadow of every reed, that is, for a little; ſince they carry a treaſure which is more eaſie to looſe, and more worthy to be kept. And ſurely whatſoever their merits are; ſhe that is without feare, is as a Towne without a Wall, as eaſie to take, as hard to be kept: I ſpeake not of the feare of Frantiques, which is a greater miſchiefe then that it threatens. But of that of the wiſe, which propoſeth us the worſt of evils, not altering the temper of the body, or the repoſe of the conſcience.

I meane not that Prudence ſhould alwayes put us in a feare. There is a certaine way between feare & temerity, which this Vertue ſhewes us to prevent, or eſchew the miſchiefes which happen to us. And truly there are ſome who are too credulous or too diffident. There need but phantaſmes to affright them with; their feare is as idle as their hope, they diſcover no leſſe weakneſſe in their credulity to the good then to the ill; and this proceedes of the ſame errour, becauſe they cannot examine the one or other. Since prudence teacheth the point of Mediocrity to other Vertues, ſo ſhould it ſhew in this what the exceſſe or defect is. But not to diſſemble any thing, me thinkes that diffidence is more often with

wisdome then credulity, and if it be not more reasonable, at least is most secure.

11 This Vertue appeares no lesse in choosing the good, then in fearing the evill. And yet we see nothing more common in these dayes then bad Elections, be it in friendship, or no fortune. *Prudence* repaires this fault, since it is particularly employed in deliberating and choosing. To say true, many have great need of this Vertue, nor should they wonder much, if Repentance wait on their affections, while knowledge and choyce usher them not. When that fayles them, there is nothing but brutish affections, nothing but dangerous conversations, and but uncertaine confidences.

12 In that, as in all other occasions where discretion is to be wished, there is a certaine consideration which examines all the circumstances of a designe. And if *Prudence* be the eye of the Soule, this discretion is as the apple of it, it is the flower of this plant, it is the point of this arrow.

13 But to examine one of the principall effects of this vertue; ordinarilie these women who would seeme prudent are not so: the best spirits ought to hide the secret springs of their manage for feare they deale not confidentlie with them, and stand off from them in steade of trusting them. It is a treasure which continues, while it is hid, as that lampe of the *Romans*, which remained so long burning, as it was under ground and went out as soone as it tooke Aire. These great apparances are found commonly with a levity of Spirit, they who make such shewes of their sufficiency are very often nothing so. They are like

Apes

Apes which are never more beasts then when they disguise themselves under the habit of men. Wherefore the holy Scripture had reason to ioyne the prudence of Serpents, & the simplicity of Doves, together for feare the one have malice, the other lightnes, least the one deceive, the other be deceived. Verily, they are two companions which should be inseperable, since they give a luster to each other; and *Prudence* takes the charmes of *Simplicity* to bee more lovely, and *Simplicity* the direction of *Prudence* to be more secure. And to speak with judgment, if dexterity without sincerity be but a malice, *Simplicity* without *Prudence* is but a folly.

Of Learned Women.

I Cannot choose but laugh, when I thinke of the errour of *Francis* Duke of *Britany*, who shewed himselfe extreamely enamoured with *Isabell* daughter of *Scotland*, understanding she never had studied; imagining a *Woman* was learned enough, when shee could put difference betweene the shirt and doublet of her Husband. The conceipt of this good Prince would bee ridiculous in these Countries where men goe naked, or else with those Nations who make their Doublet and Shirt all of a peece: the accompt he made of the simple and ignorant, makes me verily

ly believe he had made a vow to love but his like.

2 The Emperour *Theodosius* made not such reckoning of the ignorant, he married *Athenais* onely because she was learned, and of a good wit, not regarding she was the daughter of a Father of a base extraction, who had left her no other goods then Beauty in her birth, and Philosophy in her education. They that distrust a Woman of Letters, are truely weake spirits, who deserve what they feare so much, and who ground their suspicions on the reasons which ought to afford them the most security.

3 Besides, women who have some knowledge or reading, afford great pleasure in Conversation, and receive no lesse in solitude when they are alone. Their Idea hath somewhat to content them, while the ignorant are subject much to evill thoughts, because not knowing any laudable thing to busie their minde with, as their entertainment is fastidious, their imagination must needs be extravagant. They who say they draw a great advantage from their ignorance, yeeld they not too much honour to the grosse simplicity of Countrey Villages, which ordinarily is in great danger when it meets with occasion, or some rude companion: or if this opinion be good, should not the blinde seeme to gain in losing their sight, if it were enough to shut the yes to avoid a precipice? In Court as well as in the Ocean, they must know the Rocks if they wil not suffer wrack, and if *women* do ill after they know them, they must lay the cause of their disaster on their ill designe, and not their knowledge.

4 Nevertheless, if I would maintain, as reason

obliges

obliges me, that a woman ſhould be intelligent to appeare in converſations, it may be this opinion at firſt would offend the ignorant and ſimple, who imagining all like themſelves, think a woman cannot ſtudy or reade without proving vitious, or at leaſt without being ſuſpected. But they who judge ſo raſhly, contemne what they were to deſire, as if they ought to hate the perfection they want, or were to make no reckoning but of weake ſpirits inſtead of judging with themſelves, that they, who have not wit enough to know vice, have as little to make choyce of vertue, or to preferre according to occaſions truth before appearance. They moreover who underſtand but ſomewhat of the Morall, are not of this opinion, ſince we acknowledge every day by experience, that the light of reaſon is as a naturall vertue which diſpoſeth us to do well almoſt without ſtudy, and that we ſee rarely a good ſpirit without a good conſcience. The helps of learning fortifies the beſt inclinations, and they who are perſwaded that reading of Books is a Schoole to learn to do ill with the more dexterity, might do better to beleeve that women finde therein more meanes to correct then corrupt themſelves.

5 Reading and Converſation are abſolutely neceſſary to make the ſpirit and humour gratefull; and as the one in reading gathers matter of our diſcourſes, the other in ſpeaking gives us the method, to deliver them with ornament, to joyne plenty and facility together. Without which, Converſation is an intollerable tyranny, and it is impoſſible without torment to continue long with thoſe women who cannot entertaine you, but with the number of their Ducks and

Geese, if they be of the Country; and if they be of the City, speake but of Gorgets and Attires of the fashion. They may not then imagine, that speaking of this *Compleat Woman*, whose image we set forth; we intend to paint you a Mother of a family, who can command her servants, and who hath the care to comb and dresse her children. Though we blame it not, yet we must confesse, that Musick, History, Philosophy, and other such like exercises are more accommodate to our purpose, then those of huswivery. And there is none so voyd of common sense, that will not confesse with me, that without those good parts, though Women have an excellent spirit, yet they shall have it full of naughty & fastidious things. Their good nature and good inclination remaining without effect for want of reading or conversation, when the tyranny of their Mothers or Husbands, or else some other barre hinders them to purchase those faire qualities whereof they are born capable. For, to say, that Seiences are too obscure for women, and that they cannot comprehend the Arts in their principles and grounds, by reason the tearmes which are too hard for them to understand: in truth is a strange errour; it is a very extravagant opinion to think, that reason speakes not all languages, and that Sciences cannot as well be expressed in English, as in Greek and Latin. These broking literists, who out of ignorance or malice, obscure the Arts under rude tearms, as courser rags, who of purpose leave things in confusion for us to have recourse to them as to Interpreters of an Oracle; do them no lesse wrong to set them forth to view in so shamefull a dresse, then Libertines

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do injure vertue in depainting it ſullen, auſtere, and inacceſſible, for feare they make profeſſion of it. But the better ſort of them can tell how to take away the maske. It is an impoſture which troubles but the vulgar ſpirits. I confeſſe indeed, as for Philoſophy, and Theology, there may be found ſome words ſometimes which purely ſeem not Engliſh: I confeſſe that if other Arts have their particular tearms which they ply not to accommodate themſelves to ſuch as make no profeſſion of them, there is no reaſon the two nobler Sciences of the world ſhould make themſelves more familiar then others. I confeſſe that in a ſtrong diſpute ſometimes there are miſterious words which better expreſſe the verity, then the more polite. But yet ſaving this neceſſity, what need is there to affect obſcurity in our diſcourſes and writings? As if clarity made ſciences leſſe venerable, as if darkneſſe ſerved them for ornament and luſtre, as if the force of Auguring were tyed to a rudeneſſe of termes. On the contrary, they diminiſh no more of their price in renting the veyle which hides them, then they wrong the gold in fetching it out of the bowels of the earth to refine it, and to ſerve in commerce. I hold that they who clearely explicate ſciences, diſcover to us the true treaſures, and merit ſome part of the glory of *Socrates*, who made wiſedome to deſcend from heaven to the earth; that is to ſay, who make it very intelligible to ſpirits which ſeeme more capable thereof. There is nothing ſo true, as that when Sciences are well conceived, they may expreſſe them in any language, and that Women are able enough to underſtand them.

6 On the other ſide, to ſay that all the impediment reſts in their wit, which is not ſtrong enough for it; me thinks, is to judge but ill of their complexion, which according to Phyſitians, as being more delicate then ours, is alſo better diſpoſed for ſtudy of the Arts and Sciences. Say what they will, they are capable thereof as well as men; if ſometimes they relinquiſh their part thereof, they might pretend, it is rather modeſty or ſome conſideration, then any feebleneſſe of theirs. See we not in the Hiſtory, how the ancient *Gaules* divided with them the glory of peace and warre, reſerving to themſelves but the Armes, and leaving to them the eſtabliſhment of lawes, and converſation of Republicks. This could not be done by the ignorant, and thereby may we judge in what eſteem our Anceſtors held them, ſince they left to men as proper to them the exerciſes of the body, and to women thoſe of the Spirit, and mannage of affaires.

7 What Science ſo difficult can we imagine, wherin they have not excelled, at leaſt as much as men? Was not *Aſpatia* judged worthy to inſtruct *Pericles* who might well yet have given inſtruction to all the world. *Cornelia* the Mother of the *Gracchi*, compoſed ſuch excellens letters, that her children afterwards from thence derived all their eloquence, and *Cicero* himſelf admires them. *Pamphilia* wrote ſome thirty Books of Hiſtory, which all her age eſteemed. And as for the ſacred Sciences, doth not Saint *Gregory* confeſſe, that his Siſter ſerved him as a Miſtreſſe, and that ſhe gave him the knowledge of the beſt literature? Who knowes not that Saint *Bridget* hath written

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ten ſo well of the Miſtick Theology, that even the learnedſt men admire her doctrine? But what need is there to ſeek examples in the ages paſt? Have not Women in theſe our dayes, vertues extraordinary enough, to oppoſe to thoſe of Antiquity? Have we not women as well in Country, as in Court; who can write upon the hardeſt and moſt ſerious ſubjects, who can ſpeake to the purpoſe of the higheſt myſteries of our Religion; who know well the holy and prophane Hiſtory, and whoſe entertainment is no leſſe ſolid, then pleaſing? Have we not thoſe, who skill the foraign languages, as well as ours, and are ſo unverſall in the knowledge of good things, as it is an extreame loſſe and miſchiefe to us, that the tyranny of cuſtome hath hindred many of them, to publiſh their works, and to leave their writings to poſterity. Verily, I know many of them ſo well verſed in the Sciences of Arguing and diſputes, and in the ſubtileſt Philoſophy, that the learnedſt men diſputing with them, remaine confounded; I know many of them who excell in Proſe and Poetry, and who do ſo well in each kinde, that men themſelves who have ſome light in the Arts, cannot reade their pieces without admiring them, as maſter-works. I know many of them, who can judge ſo well of things of this nature, and are ſo eminent in them, as their converſation ſerves as a Schoole to the beſt wits, ſo as many excellent Authors conſult with them, as with Oracles, holding themſelves happy in their approbation and praiſes.

8 But what need is there to proſecute this matter? verily it is too ample to purſue; and though men be very ſparing and backward to write the praiſes of

Women; they cannot choose but testifie this verity, and fill their Books with such examples; so as if for this I might call the Fable to our account, we shall learn, that as men have an *Apollo*, for the Author of Sciences, Women have their *Minerva*, who invented the best learnings, and who affords them a just right to pretend unto it. If I feared to uphold a verity, so known with fictions, I might content my self to send them who doubt thereof to the nine Muses of the Poets to whom all the Antients attribute the invention of the Arts.

Of

Of Habits and Ornaments.

IT is certain that in what faſhion ſoever we be apparelled, we hardly pleaſe all ſorts of perſons, either the yong or old, will finde ſomewhat to carp at, and it is almoſt impoſſible to avoid either the laughter of the one, or the cenſure of the others. There are ſuch ſowre ſpirits that will not let men follow the faſhion, holding it intollerable, if they prove it not to be invented a thouſand yeares ago. It is even to contemne the preſent times to adore the paſt, not conſidering that we muſt ſuffer what we cannot hinder, and that often times, it is a leſſe vanity to follow the faſhions received, then to keep ones ſelfe unto the old. Verily fooles invent them, but the wiſe accommodate themſelves unto them, inſtead of inveighing againſt them. Habits as well as words ſhould be conformable to the times. And as they would be taken for mad men who ſhould ſpeake Corniſh in the Court, we ſhould make no better a judgement of thoſe who goe apparelled like them. They who blame ſo much the inconſtancy of the *Engliſh* herein, ſhould do better to leave thoſe ſlaviſh opinions, which forbid them to follow their own way, leſt they be clad as their Grandfathers.

I would faine know of them who will not follow

the

the fashion, of what date they would have their Habits; for if Antiquity must serve for rule, they must go back as farre as *Adam* to cloath themselves with skins and leaves; as they would dresse up marble Statues. They azure seelings, they guild swords, they da wb their habits with gold lace; they dresse up every thing even to the Temples themselves. Why then should they forbid these dresses when they are honest, and when their purposes are not evill, since they permit it in all other things? Saint *Hierome* writing to *Gaudentius* touching the attires of the young *Paula*, seems to excuse the innocent curiosity of many Women, who cloath themselves according to the decency of their condition.

Their sexe is curious in their ornaments, and naturally given to sumptuous apparell, insomuch as even you shall see many most chast Women, who yet dresse themselves with extreame industry without other end of their designs, then their owne particular gust through I know not what complacence or innocent satisfaction. This inclination of theirs is so naturall to them, that there have bin some Women, who have caused their ornaments to be laid in their Coffins to carry along with them into the other world, what they loved so dearely in this. They who approve not these indifferent things, which the intention onely makes good or ill, imagine they touch women; when they call them the Organs of the divels, not considering, that although sometimes they intermeddle in their actions and habits, yet are they no more culpable of the evils they do, when their designes are good and honest, then thunder is when the divels powre it on men or Temples.

2 Nevertheleſſe this diſcourſe extends not ſo farre as to juſtifie the exceſſe, and to patronize vice. Let them not think that I here go about to excuſe theſe paintings. Modeſty is a potent charm, without which Beauty hath no ſoule; and if other vertues be worthy of admiration, this alone deſerves love. Theſe diſhoneſt attires adde nothing to beauty, and nothing diminiſh foulenеſſe and deformity, ſince by the opinion of *Pythagoras*, a foule woman painted makes the heavens laugh, and the earth to weep. When all is done, they have nothing that you finde not in ſhops, they glory in a thing that is none of theirs, he that ſhould marke them well, ſhould perceive it to be nothing but a Picture, and that they deceive the eyes, as thoſe old guilded Images which are eaten with wormes, and nothing but rottenneſſe within.

3 But is it not a ſhamefull thing to ſee that men are more addicted to theſe ſuperfluities then women? *Hortenſius* the Roman Oraour, ſpent halfe the day in beholding and dreſſing himſelfe, inſtead of ſtudying his Orations: And without looking back ſo far, we live in an Age, where men make profeſſion of this vicious curioſity, more then ever; and I aſſure my ſelfe, that if they well examined this intollerable vanity and ſpruceneſſe of many men, they would give them the ſtile of *Ariſtagoras*, who took ſuch pains to play the ſpruce Gallant, till at laſt they cald him Madame at every word; to ſay true, they came as ſhort of their end therein, as of the decency of their ſex, for that they are never leſſe gratefull then when they ſtraine themſelves too much to be ſo. This great ſollicitude of theirs, is odious to all them who look up-

on them, and a careleſneſſe would ſuite with them a great deale better then all theſe dreſſes and quaintneſſe, which truely are moſt unworthy of a man.

4 I find likewiſe, how a certaine Poet hath wittily noted, that *Theſeus* was not dreſſed, when *Ariadne* gave him the firſt proofes of her love. We may well feare leaſt Women too gorgeous in Apparrell be without ſhame, and Men too quaint, and effeminate in their dreſſings, without courage. Thoſe yong *Roman* Knights, who were the whole hope of *Pompey*, turned their backes at *Pharſalia*, for feare to bee wounded in their faces, they feared not ſo much to be vanquiſhed, as to ſee themſelves deformed, and to conſerve I know not what imaginary *Beautie*, abandon their liberty, their honour, and their Countrey.

5 But to returne againe to that which toucheth our purpoſe. *Cæſar* beholding his daughter *Iulia Auguſta* too curiouſly dreſſed, viewed her a long time, without ſpeaking a word to her; through his ſilence ſignifying his diſcontentment: the next day perceiving her more modeſtly attired, he ſaid with a ſmiling countenance: *This habit ſuites better with the Daughter of Auguſtus.* The reply of this Princeſſe was no leſſe conſiderable then the caution, and adverteſement of this Emperour. *The day before* (ſaid ſhe) *I was dreſſed for my Husband, to day for my Father.*

6 Surely as the wiſer ſort are not offended, that Women bee conſtrayned to pleaſe many, to keepe but one, ſo we muſt confeſſe, if they dreſſe and attire them-

themselves but to their Husbands, there would be no excesse therein; nor should wee heare of so many complaints, for that which their riotousnesse breeds in families so much poverty and jealousies. They carry oftentimes some three or foure Houses hanging at their eares; and for this goodly pretence, spare not for Pearles and Diamons; but truly they are not suspected of many without cause, nor doe these attires so maintaine their conjugall affection, but that there is some likelihood these gawdy dresses are rather meant for their Paramours, then their Husbands.

Of Beautie.

THey who adore or contemne Beauty, ascribe too much or too little to the image of God. It is one of the rarest presents which Heaven hath afforded to the earth: But we are to attribute the whole merit thereof, to the power and goodnesse of him who pleasures us therewith: By the opinion of *Plato*, it is a human splendour, lovely of its nature, which hath the force to ravish the spirit with the eyes.

2 And surely it must needs be a signe of the inclination we have to the good. Since without it the Ministers mishapen have beene reiected from Tem-

 ples,

ples, nor ſhould wee have an ill opinion of *Beauty* which God himſelfe hath thought neceſſary, for ſuch as approach to his Altars. The judgements we frame of the beauty of the ſpirit, by that of the body, are not often much amiſſe. Soules by the example of great Queenes, cauſe their dwelling to be will dreſſed up, or they themſelves will take the paynes to deck it, when they are received therein. And verily if Vertue be neceſſary for the eſtabliſhment of ſoveraigne authorities, at leaſt *Beauty* ſeemes very decent for it. If wee find ſometimes good ſpirits in bodies ill compoſed, they are as Relickes ill accomodated, whereto many doe not give that reſpect they would if they were ſet in Gold and Pearle.

3 This lovely quality is worthy of Rule, whereſoever there are eyes and reaſon. It hath no enemies, but the blind or inſenſible. The only viſage of *Scipio* the *African* made him ſurmount many barbarous Nations, without drawing ſo much as his ſword; and *Heliogabalus* alſo from Prieſt of the Sun, became Emperour of the whole world, after his Mother had but ſhewed him to the Souldiers. Thus all the World yeilds homage unto thoſe to whom Nature hath given this preheminence above others; and yet if they blame not Beauty, at leaſt they complaine of it.

4 The Vulgar hold, if there be no ill in the faire, at leaſt there is ſome miſchiefe, that there is danger if not ſinne: But to ſay true, when ſhe is the occaſion of ſome evill, it is often an innocent which makes the guilty, and they who complaine thereof do even

as

as ill, as he that ſhould accuſe the Sunne, for dazling his ſight, when he ſtedfaſtly lookes on this Starre. *We hardly keepe* (Theophraſtes ſaith) *what many love, and there is no greater aſſurance in the poſſeſſion of a thing to which many aſpire. They beſeidge townes ſometimes ſolong, and aſſault them ſo many waies till at laſt they become Maſters of them.*

5 The authority of this great perſonage offends not Beauty a whit, ſince he could not praiſe it more, then to confeſſe that all deſire it as the object of their pleaſure. So as if the beautifull ſometimes let themſelves be vanquiſhed, this complaint directly tends to their Spirit, rather then their Face. A place is no leſſe impregnable, becauſe he yeilds it, who ought to have held it out; the fault is in the Captaine rather then the Citadell. Whatſoever it be the fowle have no advantage in their reproach, for ſince they are never ſollicited, wee can never judge their force by their reſiſtance. They are more troubled to defend themſelves from fowle affronts, then eager ſuits, and Patience is the Vertue, they have more to doe with.

6 They accuſe the faire for being coy and diſdainefull, but after they have well conſidered it, they ſhall acknowledge that their diſdaine, proceedes rather from the goodneſſe of their conſcience, then from any vanity of theirs, becauſe they cannot endure the idolatrous courtſhips, and the exceſſive praiſes wherewith the artificious ſerve themſelves, to catch them in their traynes. As Kings mocke at the Complements of Courtiers, for that they uſe them more for private intereſt, then affection; ſo ſhould

Women laugh at the ſervices of theſe Gallants, becauſe with all their cares, and all their paines they take, they ſeeke but their owne pleaſure in it, and the loſſe of them who liſten to them, while all their travell termines at voluptuouſneſſe, and the utter ruin of the imprudent. There is not ſo much preſumption in thoſe faire ones, as baſeneſſe in the Men, who freely thruſt themſelves into the chaines; the ſervices they offer them, and the names they give them, let us underſtand as much their weakneſſe, and extravagance as their paſſion. Have they any reaſon then to call their Rule tyrannicall, ſince the Vaſſals are ſo voluntary, and ſuch enemies of their owne liberty.

7 I intend not by this to make an Apology of the vaine, but only of the ſimple and ſincere. Thoſe Women who imagine that a number of Servants addes ſomething to their Beauty, and take ſuch ſatisfaction in their ſubmiſſions and ſervices they doe them; give a great advantage to their enemies, & ſhew they may be wonne at an eaſie rate, while there needs no more for the purpoſe then praiſes and reſpects. This is that whereof men are no leſſe prodigall, then Women are deſirous, but they muſt ſuppoſe, that when ſincerity deales with ſubtelety, it hath alwayes the worſt. It happens often, that if Women bee faire, ſuch as command them, would deceive them; if they be not, they will but geere them; and therefore all have need of Spirit and Vertue, to defend themſelves from danger or contempt.

8 There are they who make it a ſcruple to praiſe *Beautie*, becauſe it paſſeth ſoone away, for that it laſts

no

no more then lightning, and very often promiseth no lesse then it, a storm and tempest. It is a flower, say they, which fades as soone as blown, which the windes shake, which the sunne withers, which the raine washeth, and which is so delicate, that without touching or having any enemies, in a moment it finds its ruine in its feebleneſſe. But what say they therein which they say not of all other things of the world that cannot alwaies endure; if they complaine of Beauty, it is because it hath not the durance of the Starres, as it hath the price and lustre. And yet we must confesse that the faireſt of them might finde an excellent remedy against vanity, if they could sometimes being of the age of sixteen or twenty years, represent to themselves the defects and incommodities of old age. How faire soever were the plumage which nature or Art had lent them, they would be ashamed as well as the Peacocks in beholding their feet so foule, could they foresee so great a change, and such ruines. I make no profession here to preach the foure last things of man; but me thinks they should not so much enorociate themselves for a thing which years insensibly steales away from them, and which also diminisheth every moment in despight of their Art.

9 It is true that *Cato* made so great account of honesty, as he said publikely, that it is no lesse a crime to offend it, then to rob a Temple. But he spake of the Newtrall, and not that which is full of industry and deceit. *Sulpitia* among the Roman Ladies, had such beautifull eyes, that they of her dayes could not behold her, without a will to adore her. The necke and bosome of *Theodete* the *Athenian*, were so plea-

sing

ſing that *Socrates* himſelfe fell in love with them. They are draughts and charmes which we are not to ſeek by artificiouſneſſe, nor poſſeſſe through vanity. Nature affords them to ſome perſons of purpoſe to content the eye, and to raiſe the minde unto the love of him, who is the fountain of all humane perfections. The counterfeit Beauties fall ſhamefully in the ſight of all men, almoſt in the manner of falſe Stars, which after they have deceived our eyes for a time, ſhew us by their fall, that we took a Vapour for a Starre.

10 What Art and paines do many unprofitably imploy to cover the defects of nature, as if it were not better to have recourſe to Vertue, then to Impoſture, or as if it were not more behoofefull to repaire by the qualities of the minde, thoſe wherein the viſage is defective. Their intent ſucceeds but ill, ſince their vanity appeares with their foulneſſe, and that they are not any whit the more excuſed, but more ridiculous by it. They would be much troubled, if they were ſo dealt with, as *Phryne* handled thoſe Damoſels in her company. As ſoon as this Curteſan appeared (as *Galen* ſaith) ſhe dimmed the luſtre of all the Ladies of the Aſſembly, leaving them no other flaſh of Beauty, then that of ſhame and jealouſie. They invented a ſport to recreate themſelves, where each commanded in her turn; In hers ſhe ordained water to be brought them, and that every one ſhould waſh their face and hands. As ſoon as they had obeyed, they might eaſily diſcover the fained and counterfeit; there was none could be known by their countenance, their faces were become quite others

then

[illegible] they were all full of spots and frightful lesse. That she had been no doubt no lesse unreasonable to many of these times, then it was advantageous to this rare Beauty. For her also it was, that even the strangers themselves, lost the name of incorruptible, because not believing her to be innocent, yet seeing her, they could not judge her to be culpable. *Hipperides* pleaded in vaine against her, though he were most eloquent; for as soon as she appeared, her presence served as an apology, and she needed but appear to defend herselfe: the beautifull ever gaine their suit, and if justice pull but her hood off to behold them, how poorly soever they sollicite, their causes cannot go ill.

[illegible]

Of Curiosity and Slander.

Curiosity often agrees not well with silence, such women as desire much to learn newes, are not resolved to silence them, and slander infallibly makes distribution of that which imprudence gathers. The spirit of the curious, resembles the Tunnes of the *Danaides*, which emptied themselves as fast as they took in water; that which enters by the eares, soon issueth by the mouth, because indiscretion which alwayes no lesse to heare lightly, than to speake, denyes no more the gate to lyes

lyes in their going forth, then for their entrance.

2. I blame not this divine curiosity of Philosophers and good wits, which hath discovered to us the secrets of Nature, and which hath given us the meanes to rule the passions of the soule. I condemne onely this curiosity which carries us to know, what is vaine, feeble, or vitious, and which barres us from the knowledge of our selves.

3. And to say true, I am no lesse ashamed then sorry when I see many of them to give themselves to the secret battles of other folks matters, and can say nothing but what is tedious to good companies. They will deck their spirit, as the Chymisters dresse up and furnish their Cabinets, I meane with old strange pieces or outworn coynes. I would counsell rather these of this humour, who bestow all their time in such [illegible] to bestow it in the Anatomy of Fryes, or the Art of counting the atomes of the ayre. And to the end to entreat their bodies, as ill as their mindes, to live but of Crevises where they finde more to busie themselves then to feed on. This levity of theirs affords but an ill opinion of their spirit, and their conscience also. They judge by this, that they employ their time not onely thus, in hearing superfluous things, but even likewise the evill, and especially the facility they shew to beleeve on vice, is a certain sign, as it were of what they have to commit it.

4. There are such then, who take delight to heare all manner of slanders, who cannot endure to speake well of any, and think when they blame all the world, they make an apology for their sinne in reckoning

oning up many such as they, as if the number of the guilty could authorize their malice. When they heare the vertue of any praised, they become as sad as the ill favoured, when they extoll the beautifull in their presence. If we would but examine well their meaning in it, we should finde the spring thereof to be yet worse. They are glad indeed to have companions in their infamy, but would not have them in their pleasure, having more jealousie then shame in it, imagining that they who take their pastime so, rob them of some part thereof. They are of the humour of the Emperour *Tiberius*, who appointed Officers in *Rome* to discover and condemne Adulterers, to the end to be so alone.

5. The vertuous excuse faults in stead of publishing them. On the contrary, the vitious are alwayes without pity towards their like, to the end to testifie through their hate and invectives, how that crime is unknown unto them; but their ill effects belye their words. And this their cunning succeeds so ill with them, as they even speake against themselves in stead of justifying. Vertuous Women chase vice out of the world by their charity, and these libertines banish vertue thence through their slanders. But be it so that many do it not, yet while they beleeve slanders, their eares are no lesse guilty, then others tongues. And if Calumny be a civill murther, at least they are the Complices.

6. It is easie to know a chast woman, from her that is not so. For the vicious examines things to the least circumstance, her malice serves her as a pattern to judge evill, her experience and her purpose cause her to

to make ill interpretations of the best things. After that *Procris* had betrayed her Husband, she pryed alwaies into his actions, nor could she hardly believe him innocent in a thing wherein her selfe was guilty. These old vicious women are alwaies jealous of others, they are afraid lest they come to abuse the liberty they took, and cannot imagine that a simple walking covely or such like conversation should be innocent. They feare lest they do the feats they have done themselves, or would commit perhaps, had they but as much power as malice. And yet they have no better meanes to cloake their sinne, then to make a shew of wonder and displeasure, when they heare others blamed, for so denying their beleefe of others slanders, they are easily judged to be far from being culpable in a vice, whose very name is odious to them, for they think if they but slightly testifie their repugnance to the ill, and that their countenance allow what the mouth forbids it, would give encouragement to the vicious, who would have nothing to do with the stricter sort.

7 But to examine well this vice, it is good to see wherein Flattery and Slander are like, or differ. The one asslayles us with poyson, the other by the sword; but to consider them well, me thinks there are more who resist slander, then flattery, for that the love of our selves, which fortifies us against flames, weakens us in what concernes our praises. I put these two vices together, because they are as it were alwaies inseparable, and we ordinarily finde that the slandering humours are likewise flattering, both the one and other proceed from balenesse, it being meerly a want

of courage, not to dare to speake freely the truth, and not be able to excuse faults. But to say true, if it be a feeblenesse of spirit in them who use to slander, it is no lesse in those who cannot defend themselves from it, and flight it wholy. For what need is there for us to be sicke, when paln and dolour depend of vs. We have no need of patience in it, it is enough to contemn it, we should not receive the wounds of slanderers, when we may hinder their touches at all.

8 There are they who use an Art in slandering, and who will not wound, but with golden arrowes, they disguise their blames under some appearance of praises; if they speake evill, they would have it thought to be with sorrow; but it is to imitate the Archers who draw back the shaft, to hit the mark the better. What errour and what vanity in our judgement and discourses? Since from the evening to the morning, we differ more from our selves, then from others, how can we build upon it, but she who was yesterday drowned in Pleasures, may not to day make choyce of Austerities? But I admit our judgements to be false, yet not sinne against charity, if not against verity.

9 Those women who have committed yet but one sinne, should not be term'd vitious; such as have committed many perhaps wil continue them no longer; the first correct themselves, and the others are converted. And verily there is no great assurance to speake of the malice of any whosoever without danger of lying, since one moment may make a penitent of a sinner. After all, it is no small consolation for the innocent, to think that Calumny hath had the face

even from the beginning to attempt upon God himselfe, and hath alwaies bin an enemy of Vertue. This is a potent reason not to be offended with it, but not to be guilty of it, this is a great remedy to eschew idlenesse, and to beleeve there is no time more apt and proper to speake ill in, then that they employ not in well doing.

Of Cruell and Pittifull Women.

Whatsoever most men think of the fury of Women, pitty is so naturall to them, and their inclination is so powerfully carried to Mercy, that even the Furies themselves could not choose but weep and lament the disastre of *Orpheus*, when he went to hell to demand his *Euridice*. So as if those pittileſſe places, where they say horrour raignes alwayes with cruelty, could not suppresse the feelings of compassion for this miserable man. Doth not this onely Fable make us judge, though we had not, as we have a great number of examples and true Histories, that tweetneſſe is an inseparable quality of Women? Doth not this fiction shew that the wickedeſt of them have alwaies I know not what tenderneſſe, and that they never want compassion for the miserable, nor clemency for the culpable?

Nevertheleſſe they are accused by many to be extreame in their passions. Men beleeve that if they defer sometimes the occasions of their revenge, it is onely to come with the greater violence, and especially that they pardon rarely when any offend them in matter of love or Fortune. But though this imposture be more worthy of contempt then answer, yet

this

this will I say, that if we would but take the paines to examine their inclination, we should finde it to be as innocent as their enemies figure inculpable, at least worthy of excuse if not of praise. The meaner spirits are mooved, and easily appeased, because their violence growes weary, and their motion of necessity must needs be feeble if it continue, so being neither naturall, nor reasonable. The time which all men take for so great a Physitian, cures but the first troubles of the spirit, but when a passion is just, it augments alwayes the longer it lasts, because the thought with musing, and pondering of it conserves it, and gives it forces, when they ruminate more seriously on the reasons which first bred it. The feelings of the feeble and strong spirits, resemble the fire which is quenched as soone as enkindled in tow, but which is conserved along time in iron, and in more solid matters. Women are not of this light temper, which carries them without reason. They are as hard to be appeased as mooved, and have even as much difficulty to make war as peace.

3. They should not a litle deceive themselves, if they imagined by this that my proofes were lesse reasonable then naturall. I alwayes submit my Morall to Christianisme, and confesse I should set up rather a Schoole of vice then of vertue, if I would seeke to iustifie revenge, to favour Women to the preiudice of Religion, and even their humour it selfe which is carried to meekenesse and curtesie. I only praise the constancy of their designes, when they are just otherwise I should offend them, instead of obliging them, if I defended a sinne which is so preiu-

dici-

dicious to them, and which makes them passe for Monsters. They have so little inclination and habit in it, as it is not only unseemely for them to be cruell but even to be severe, and of the two parts of Iustice, they seeme as borne but to exercise the lesse rigorous. And to say true, it is no lesse shamefull to see a Woman without pitty, then a Man without courage.

4 And nevertheless not to deceive our selves in this Morall, we must not be prodigall of compassion in all sorts of occasions *Anaxarette* in *Ovid*, was not cruell, beholding *Iphis* to dye desperate at her gate. The refusall was just because the suite he made was not. And hee was a Criminall who did but Iustice on himselfe for his temerity. Chast Women ought lesse to feare the ruine of an importunate Suiter, then that of their honour, and it were to have but little judgement to bee cruell to ones selfe, to the ende to bee so indiscreetly pittifull, for the insolent or mad.

5 But except this occasion, where sweetnesse would be a crime, except this defence, where Severity is so necessary. Women should alwayes suppose, that cruelty proceedes of a feeblenesse of the spirit, and that those Women who want compassion want also knowledge and courage. Surely the most generous are the most pittifull. They know it to bee more glorious to vanquish their passions then their enemies, and that to give life, when they may take it away, is, as it were to raise the dead without working a miracle. The proud and dishonest seeme uncapable of this Vertue, for that finding many enemies to

their lewd designes, there is no malice so blacke, which passion suggests not to them to ruine such as hinder them, from enioying their pleasures or the fortunes they aime at.

6 *Aphradisia* the Wife of the Emperour *Diocletian* tryed all manner of wayes, to procure the love of her Sonne in Law *Exastus*, but after shee had made him a thousand requests in vaine, in a Chamber where shee thought the occasion would give her the Victory, the refusall wrought in her no lesse despight then shame: She went her wayes thence much troubled to her Husband, to accuse this innocent of a crime he would not commit. It is the custome of lewd Women to change their love into hate, when they are not satisfied in their desires, after they have once discovered them even to the saving their Reputation, in the ruine of the witnesses who refuse to be their complices. It is likelie the Philosopher *Chilon* spake of such as these, when he publickly maintayned, that the choler of a Woman was the last and greatest evill one could wish to his enemies. And it seemes that to appease a furious Woman is an incomparable peece of work, and such an exployte, whence never yet any one came fairely off.

7 But to assaile this cruelty more strongly, and to make them yet conceive a greater horrour against it: it is enough to put them in minde that it is even as contrary to Beauty, as Conscience; and that if teares sometimes do well on a visage; choler hath not the priviledge as sadnesse, though often we have seene faire Women. Melancholy, yet I have never heard that any hath seene a faire furious one. I grant, they

had

had need of Philosophy to defend themselves from other passions, but as for this, it is enough to have a glasse only, they had need but looke therein to correct themselves, and perhaps for this it is they love not to looke in their glasse, for feare of confusion in beholding it.

8 This passion is too violent, not to marre the fairest features of a face, the eyes by little and little change their charmes into affrights, the sadnesse of a soule depaints it selfe in the whole garb, and this may come to such a point of horror, as we may not dare to approach unto them no more then to possessed persons, whose fashion and Antick countenance they take. The head of *Medusa* which struck so great a terror to all the world, had but her lockes turned into Serpents, and these by right should have their Eye-brows, changed also in that manner to be wholy dreadfull, and surely the devill who inspires them with this fury, must cast a mist before them, when they behold themselves in a Glasse, since they are not affrighted with it, but instead of contenting themselves to bee endured, many of them looke yet to be loved. They demand services and scarcely deserve any patience to be had with them. Let Hell keepe its Furies to it selfe, these shall serve for them in this world to commit, or else perswade Men to more blacke sinnes, then they who heretofore made fury to come from Heaven, or the earth and gulfes to open.

Of a good Grace.

THe Sonle is not more neceſſary, for one to live with, then a *Good Grace* to pleaſe, it gives a luſture to the fair and diminiſheth the blemiſhes of thoſe who are not ſo. When they have this lovely quality, whatſoever they undertake is ſweet and comely. There are divers ſorts of them, each humour hath its charme, and every Star its influence, they wound hearts as well as bodies, with different armes, the lookes, gate, diſcourſe, actions, voyce, and every ſilence have their ſundry allurements, inſomuch as there are ſome who never appeare more faire then while they weepe, as *Panthea*, who had ſuch a Grace in her Melancholy, as *Araſpe* was enforced to adore her teares.

2. Verily it ſeemes this pleaſing quality is naturall to Women, and that they enioy it even without paine or ſtudy. Yet though birth contribute much and that the force of a *Good Grace* reſents it better then it can expreſſe, yet we muſt confeſſe ſome rules may be added to it, to render it more perfect. We muſt confeſſe yet, how the beauty of the Body in ſome things depends on that of the minde, and that the lawes of a *Good Grace* are tyed to thoſe of the Morall. Malice hath a remorſe with it, which diſſimu-

ſimulation cannot long conceale choler, cruelty, love, and unquietneſſe, appeare on the brow: the viſage ſhewes paſſions to be troubled or ſerene, as a Dyall diſpoſeth the motions of the clock to mark the hours. So as to conſerve a *good grace*, they ſhould know how to rule the motions of the ſoule, as well as thoſe of the body.

3 And to begin with that which is moſt important, there is nothing they are ſo much to eſchew, as this too much ſtrained artificiouſneſſe. They muſt not aſpire to an excellence impoſſible, nature cannot employ too much endeavour without producing Monſters. It happens often through an extream deſire they have to pleaſe, that they breed a loathing in ſtead of love. When they uſe too much care in their diſcourſes, in lieu of expreſſing their thoughts natively, they are troubled and confounded. They reſemble thoſe veſſels which have a narrow mouth, whence nothing at all can well come forth, though full, or if it do, it is with a noyſe or violence. As a forcednesſe diſpleaſeth in the fairest actions, a certain nativeneſſe takes and pleaſeth in the leaſt. It hath ſuch ſweet charms with it, as none can avoyd them, becauſe they come from an innocence, and that this affectation is never without ſome imperfections, or too great a love of ones ſelfe.

4 What a thing it is, when they dare not laugh for feare of letting ſomewhat fall, or not change the colour, but in the morning when they dreſſe themſelves? and yet this is the life they leade, who will have no Glaſſe but that which flatters, nor day, but a falſe light; and though they pretend to paſſe for devout,

vout, yet they never go to Masse till the holy water be made, for feare the sprinkling it course not the plaister, and leave some spots in their faces. But their purpose in it appeares together in their foulenesse, in that striving to hide their faults, they make them more appeare.

5 A *good grace* is such an enemy of this slavishnesse, and these tricks, that when we might deal waies well, I know not whether we should alwaies please, we had need of respits every foot to refresh the spirits. Art herein should conform it selfe to Nature, which hath not placed the Starres through all the Heavens, nor Flowers throughout the Earth. And though the flowers be not so faire and pretious as Starres, yet they behold them with more pleasure and attention, because their beauty being of little durance, leaves us alwaies with a desire to see them again. The spirits also come to be repaied as well as the senses, and they have need of some rest and relaxation to digest the pleasures.

6 It is not my intention by this to perswade any to study faults, but so they be but light slips, they may commit them with lesse danger; because the shamefastnesse which ordinarily follows them, and which appeares in the countenance, is an infallible testimony of an innocent soule, which is farre from conceiving any great evils, since it is so sensible of the lesse, though but imaginary. If then a *good grace* be noted to do all things, as by nature and without study, the naturall is much better then the forced. All men know well enough that there is some difficulty to do what is rare; the best way is not to strive with it, since every

every Country Wench can do as much, but cunningly to hide it, so as they discover no industry or Art in it.

7 This Nativeness is no lesse to be desired for discourses, then for actions. The words most common are the most excellent, and when a word is once obscure, it is affected. That Philosopher that always wept, would perhaps have much adoe to hold from laughing, if he but heard how many willing to passe for learneder then they are, in their discourse, make use of certaine unknown words, which are much fitter to expresse their extravagance, then their meaning.

8 This excessive desire to please which we have blamed, is almost always with a feare not to please. Whence it is that these two contrary passions meeting together in a spirit, cause great inequalities and notable changes, because if desire excite us, feare cools us again; when the one pusheth us to speake a fine word, the other interrupts us and puts us to silence. Whereby we may judge, how feare as well as vanity wronges a good grace. It falls out commonly that they who are always in balance, and who feare every moment to faile, do almost nothing else, extreame apprehension disposeth the spirits to errour, as well as the body to maladies.

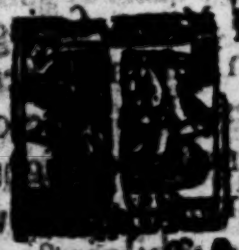
9 And to judge well of this irkesome passion, me thinks if we examine the cause well, that good Breeding should contribute no lesse unto it then a good constitution and birth. Those Women who are so trained in servitude, can do nothing with a freeness and liberty, they cannot lift up their countenance with

with this ſober aſſurance, which gives a grace to actions, their thoughts are alwaies baſe, and how good ſoever their inclination, yet, ſhame and ignorance, hinders them much ſo to come off well in their enterpriſes.

10 Thoſe Women who have ſeen nothing, are ſubject to wonder at every little thing, becauſe the diffidence of themſelves makes them admire and feare all things. Moſt commonly after they have made their congees or courteſies, they have no other complements with them, nor other diſcourſes then what they uſe at the end of Letters. They ſhould do well to think they were not to wonder at ſo ſmall a thing; for if they gave but leiſure a little to examine that which ſo aſtoniſheth them at the firſt, they would finde often times after an houres converſation, that the ſubject of their admiration would prove to be that of their contempt. But this reſolution is not made without pain; it is very hard even for the beſt ſpirits to have this promptneſſe without experience, or the facility without practiſe: actions engender a habit with difficulty, and then the habit begot, produceth actions with ornament, and a *good grace*. Notwithſtanding, blaming this ruſticke ſhamefaſtneſſe, I intend not to praiſe an impudent, becauſe both have their bounds and lawleſſe effects, in that the one carries us beyond our power and a fit decency; and the other retaines us as much on this ſide, on the contrary, the Modeſty I deſire is between theſe two vitious extreames to beat us off from too good, or too ill an opinion of our ſelves.

The

The Dissolute Woman.



Here is no Country like to the Ile of *Cio*, where they hold the woman kept inviolably the lawes of Honour and Chastity, for a seaven yeares space. I know not whether it were an effect of their inclination, or of their vertue: but whatsoever it were, it was a chastity of a good countenance, worthy of as much admiration, as the corruption of this Age merits blame and punishments. It may be this discourse will not please those women to whom I wish it may do good, but if the vitious be not disposed to take our Remedies for their health, at least they should resolve to suffer our injuries to their reproch.

2 If speake confidently to all, for if they be Strumpets, I will not be friends with them; if honest, I have no feare to offend them by it. The one will applaud my censure, and the others will do me the honour not to allow of my discourses, no more then I approve their life. Notwithstanding I shall have always this disadvantage with that how much soever I labour it, I must be more obscure then round in this matter; we must hide through modesty, what hatred and verity obligeth me to publish. Wherein verily this crime hath a great advantage, in that being most wor-

worthy of blame, the obſceaneſſe thereof, yet ſerves it as a cloake, and we are enforced to ſpare it rather for [illegible]

3 It is true then, that the Paſſion of theſe Strumpets ſhould not properly be called Love, but is ſome other malady, which but through a Miracle cannot be cured, and we may juſtly upbraid them, who are infected with it, as well as a Poet did *Myrrha*, ſaying, it was not *Cupid* who enkindled ſuch a flame in her, but one of the moſt outragious Furies. It is a fire of hell, which hath for ſmoake, Blindneſſe, for light, Scandall, for cinders, Infamy and Shame; and how can their foule deſire be termed Love, while in ſtead of election, there is but a totall bruitiſhneſſe for all? ſince lovingall, to ſpeake properly, they have none, being indeed a fire that is fed with all manner of fuell, even to the burning in water, I meane, ready for all breaſts worthy of horrour and hatred.

4 It ſeems *Apelles* glanced on theſe inſatiate Women, when he drew the face of *Venus* with her mouth halfe open, to ſignifie that thoſe of her Honour put never end to their unruly appetites, and how old ſoever they be, they loſe not their deſires, though they loſe their force. We may ſay alſo, that they reſemble the Iberina of *Juvenal*, who had a mind to as many men as ſuited unto her. And to examine well their vice, we muſt confeſſe that the number of their obſceaneſſes equals that of their thoughts, and in ſooth they no whit Poetize, who ſay that Arithmetick cannot multiply ſo farre.

5 And nevertheleſſe though they have their conſcience fraught with crimes, yet many times they

have so small desire to passe for Saints, as the foulest Women have need of painting, so these Harlots sometimes seek more studiously the outward shewes of vertue. Hence it is they live with so much strainedness, and that there is nothing ever so naturally done in their behaviours; to day appearing insolent, according to their humour, and to morrow, modestly demure, according to their fained guise, and their hypocrisie. They who say these Courtisans resemble Syrens, know not happily the mystery of this comparison. One of these Monsters was called *Parthenopæa*, that is to say, *Virgin*, having a smiling countenance to allure the Mariners, and to make them run their ships upon the points of the Rocks, which lay hid in the water. The most lascivious study commonly to appeare most chast, but with all their counterfeits, they are but infamous Gulphs, where none but imprudent and desperate men suffer shipwrack.

6 They make a shew to live with candour, the better to deceive them who are so simple to believe they do of humour or innocence, what they only do of purpose to take some Spait. This shewes yet the price of vertue, since even they borrow its appearance to make vice received the better. But herein their plot succeeds not, do what they can, their cunning makes them more suspected. And as they know false gold when it hath too deep a colour, so they discover their masked goodnesse, through its too much shew. When all is done, true Chastity seeks not any such formality, as the fained doth; the coynesse of a sober and chast Woman is very different from hers who is not so; the one is native, the other full of force.

But to say true, this is not that wherein these loose women seem more worthy to be blamed, while yet they do some honour unto vertue, to take the paines to counterfeit the same. It seems their cunning is an effect of their remorse, and that as the foule using painting, acknowledge the default of their faces, so the lewd in dissembling have yet some horrour of their crime, not being willing to suffer it to appeare naked. But there are such impudent women, who take a glory in their obscenesse, who make their sinne appeare in publicke, who love the conversation of none but Libertines, and who never entertain themselves but with lewd discourses.

Whatsoever they say to excuse this Liberty, me thinks it is not Courtship, nor yet a freenesse onely which gives such facility, that civill courtesie extends not so farre, and that they cannot live with so much licence without the offence of Modesty. Pudicity is alwaies severe, when it is entire, it is corrupted after it relents. Though the Widow of *Sigismund* had bin the chastest of all women, yet gave she not an ill opinion of her Vertue, when she answered those who counselled her not to marry any more, that if she were to take her example from Birds, she had rather imitate the Sparrowes, then the Turtles. Though they were never so innocent, those bold discourses would make them passe for culpable. If there were no malice in it, at least there was a great deale of impudence. But to dissemble nothing, the true Pudicity forbids not onely to speake what is dishonest, but is not to heare or lend ones eare unto it. After *Helena* had opened *Paris* his Letter, she imagined she was not

to deny him any thing. When they give a favour, they thereby engage themselves to do more then they ought, or ever thought to do. They who have no will to be vanquished, at first should take away all hope from rash attempters, for feare they take a soft repulse for a permission. These dissolute women are not onely impudent, but calumnious, imagining through a false Policy, they justifie sinne if they can perswade it to be common every where. What errour and what blindnesse! If they slander the most vertuous, they hate also even those that imitate themselves, so as conformity which in all professions else begets an amity, in this breeds nought but hate. Is not this the way to be at oddes with all the world? since the presence of the vertuous seems some kinde of reproach to them, and the fellowship of their like, abate somewhat of their pastimes.

Finally, they adde Cruelty to Impudence and Slander. And not to attempt a thing impossible, we had need to rip up all the sinnes and crimes in the world, to tell but those of a right Strumpet. The salvation of these insolents, seems desperate, their repentance may well be put in the rank of Miracles; and what purpose soever they make to convert themselves to a new life, they alwaies slip again into their hell. We had need to be frequent in our publick devotions, to blesse us from them as from a scourge worse then three others. We may not wonder if they have sometimes as much prosperity as crimes, and be as happy as culpable, the reason is, that God defers their punishment to make it more extreame; he will not have their punishments in this world, which

hee prepares them in the next.

10 I confesse that even in these dayes also, as well those of *Rhodes*, there are but too many of these goodly pieces. But if we well considered many of them, and compared the draughts of their Visages with these of their Conscience, we should find very often a like deformity in both. They little thinke of the horrour of their fowle old age, since many of them even frighted their Nurses from their Cradle: they think not how the futrowed wrinkles scoore up, and count their yeares on their face, as the houres on a Dyall. If they should paint their pourtrait so the life, and give it them the Devils resemble them fully, I verily beleeve, there would bee the fewer of them damned, and that so dreadfull an object as it would breed as great a feare of Hell, as the most severest Preachers on earth.

11 But to the end I may bee no shorter obscure, in so displeasing a matter, I will finish the Pourtrait of this dissolute, as *Apelles* did hers of his Pictures. After this admirable Painter had considered with a great deale of pleasure, the feature and charmes of the face of *Campaspe*, the Mistris of *Alexander*, hee was so passionately taken therewith, as hee could not finish the Copy of so lovely an Original. Even so through hate, what he through love, and finde such horrible strokes in the pourtrait of these infamous Women, that my Pencill fals out of my hand, having too much choler, and too much invectives, to finish up this peece, with colours blacke enough.

of

Of Iealousie.

WE loose alwayes with griefe, what we enioy with love, and conserve with unquietnesse. Hence it is, that *Iealousie* is not so unjust, as many imagin; since it makes us feare only, least another rob us of what we think to bee ours only. Is it such a matter to set a watch, on that we prize; especially in a time when fidelity is so rare, as there are no more then such as are certainly deceived, that feare it not? If the goods of Fortune, and the body give place to those of the spirit, their losse is more sensible; When they robbe us of the affections, we think we have deserved for ours, it is the greatest theft, as it is the best of our goods. And to say true, to Philosophize aright, Love seemes to be an Empire, or a Kingdome only of two persons, which cannot extend further, without destroying it selfe, and where obedience and soveraignty are reciprocall. It is a covetous wretch, who will not loose you any thing, even to a glance of the eye, or haire of the head.

Verily, it is no lesse folly to beleeve, that there is no love in a man, when he becomes Iealous, then to think a man hath no life, when he is sicke: On the contrary, as sorrow and griefe are not in the dead, so Iealousie never is, where hatred and indifferency are.

are. And this passion must needs have some shew of reason with it, since God himselfe, of old, permitted Husbands to prove the fidelity of their Wives, with a water they called Probation, or of Iealousie: If suspicions had been so extravagant, and so uniust; God no doubt, would have forbidden them, instead of curing them with such solemne remedies, and would have testified rather a horror, then a tender compassion for this malady.

3 They also deceive themselves, who think they make Iealousie guilty, holding it makes us have too meane an opinion of our owne merit, or of the loyalty of the person wee love. If they examine well this Passion, they shall find it comes not commonly from any distrust, nor do we therefore beleeve our selves to be lesse amiable, and the others amorous. It is a feare, that bewrayes not our feeblenes so much as it acknowledgeth that merit may well bee sought for. What do we herein, which they do not, for the treasures, and for all other things, which they cannot love, without some feare of loosing them? As the steddiest in their credulity, may have some doubts, the firmest in their love, are capable of some suspition. The strongest trees are shaken by the winds, though the roots be steddy, while the branches and the leaves do tremble.

4 We would not indeed have a hard beleefe, but the reports with the conjectures, sollicit and stirre us rather to conclude on behalfe of feare, then assurance. During this irresolution, the Spirit suffers many things, and the appearances put them to a great deale of trouble, not being able certainly to iudge,

whether

whether they be true or false. There are good and evill examples, to make us fear or be confident; and ordinarily we rather fettle our thoughts on those that persecute, then such as comfort us. That fame of *Penelope* puts us in hope, calling to minde, how shee was twenty yeares loyall, during the absence of *Vlysses*; but that of *Messalina* tyrannizeth, and stirs suspitions, when we think of her obsceanes & infamies; Our spirit ballanceth on both sides, but this is the mischiefe, that conjectures having once put us in alarme, we finde or else invent, with feare of examining, matter to change our doubts, into a firme beleefe.

And to say, we ought to find repose, after we have had experience of a person, who hath testified his affection by divers effects; mee thinks, that all these proofes cannot save us from a great deale of trouble: because feare which often is not in our power, interprets the least apperances in ill part, even to the runing after false objects, for want of true. What loyalty soever we have tryed, when love can desire no more, we begin to feare all. It is the naturall course of our Passions, to menace a change, when they are extreame, and to ruin themselves, without any reason, only because they are humane. *Hippocrates* gives a Maxime, to advertise us, that bodies are in danger of sickneſſe, when they are in their best health, and full of vigour. But a certaine Poet gives us yet one more witty for the alteration of spirits, which have too violent an affection. The Will deserves as well a wheele of Inconstancy for its Passions, as Fortune for her favours; when they come

once to the top, they cannot stay ther long, eyther through disaster or weaknesse.

6 They who are in the most eminent degree of love, resemble those who are in lofty and high places; their braine turnes, and though no man push them, they even totter till they fall off themselves, through the only feare of falling. When the sunne is in his high Noone, he then beginnes to stoope, because that being not able to passe this point, hee retires againe, and goes his wayes from it, while no man drives him in his West, or in another Hemispeare. Our spirit seemes to have the same motion; disgust followes pleasure, by an order, which is no lesse naturall, then that which makes the night succeed the day. We feele our selves insensibly tyred with the best things; and though the soule be immortall in her nature, yet in her actions she shewes a youth and old age, as well as bodies.

7 *Socrates* saith, how the Gods endeavoured to mixe sorrow and pleasure one with another; but being not able to work it at least, they tyed them both together by the tayle, to have the one succeed the other, to curb insolence or despayre. This is done sometimes, without any voluntary thing therein contributed by us; and as we passe from joy to sadnesse, so feele we often our love to change into a coldnesse or indifference. The maladies of the spirit, as well as those of the body, are framed more often in our consent; we loose the quiet of our soules as well as health, of a sodaine, nor sore seeing the alteration, or being able to finde the cause, or remedy of this Passion, no more then of a quartan Ague.

3 But this is even to ſpeake too long againſt my owne opinion, as well as againſt the truth, in favour of a Paſſion, which runs love reputation, and repoſe of the ſoule; reaſon begets love, and love Iealouſie; but the one and the other reſemble thoſe little Wormes, which corrupt the matter where they are formed; the one kils his Father, the other his Mother. How moderate ſoever this paſſion be, it is alwayes dangerous, and for which we muſt needs do injuſtice, in taking away the uſe, for the abuſe; for that the one is too much tyed unto the other. As there are no Serpents ſo little, which have not poyſons, there is no Iealouſie ſo well ordered, wch breeds not a great deale of miſchiefe. They who compare it to Ivy, do not amiſſe; becauſe if that grow not ordinarily but on old ruines, this paſſion attempts no ſpirits, but the moſt impertinent and ill compoſed. We ſee the Ivy full of Verdure, on the moſt withered tree; and the older that men grow, this paſſion proves more youthfull, and is indeed more ſtrong in thoſe, whom age or want of ſpirit makes more feeble, and more ſtupid. The other plants have their root at the foote only, the Ivy throughout, and that more then leaves. Iealouſie alwayes rootes it ſelfe more from day to day, and becomes more inſeparable to the ſoule, then Ivy is to Trees or Walls.

9 They are but the meaner ſpirits, which are obnoxious to this malady, the excellent are beyond it, the leſſer of this ſide; theſe are ignorant of the occaſions, and the others ſurmount them. Herein it is, where ſtupidity ſtands in the ſame termes with wiſe-

dome, and Swains are even as happy as Philosophers. Otherwise such as afflict themselves for a mischiefe, where there is no other remedy then patience, maintain the errour in the world, and have the full Moon in their head, when they think they have but the half on the forehead. It shewes no great spirit for one to trouble himselfe without pleasuring any, and damne himselfe even in this world, lest he should be hereafter. If the distrust of the jealous be known, they encrease the evill in stead of remedying it; if it be not, it is superfluous for them, and is a hidden mischiefe, which silence and modesty makes more intollerable, so I wonder not if the jealous be meagre, their passion being fed but with shadowes and phantasies. Good spirits can tell how to restrain their curiosity, while the meaner wholy apply themselves to learn what they should not know, not considering how in worldly dealings, even the wiser sort fall short of their accounts. If we had well framed our judgements, we should have mastred many enemies. Melancholy and Meditation nourish Iealousie, Distraction and Oblivion kill it quite. The spirit tires as well as the sight, when it is glued too long to an object. In these occasions we should carry away the victory, as the Parthians in flying, and rather divert the thought, then tye it too hardly to a thing. It is an enemy, whose armes are poysoned, it being enough to approach to us, to overthrow us. After the memory hath once received it, reason comes often too late to make resistance: well may they hinder its entrance, but it never goes forth, without ruining its Host.

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11 *Cydippes* among the Romans, taking pleasure to behold a Bull-baiting, so dreamed thereof all night, that he arose in the morning with hornes on his forehead. This spectacle had pleased him, he had fed his phantasie with it, and in the end his imagination did him this ill office. Thus it is that many are sick of the head, not considering how their unquietnesse, or their curiosity is alwaies prejudicious to them; for that if they come to know their suspitions to be false, they are obliged to repent them for it; if they discover them to be true, they are miserable, for being too curious. They who say the Angels sinne was Iealousie or Envy, seem halfe to justifie them who have this passion; since the Angels have bin capable thereof, with all the light they have, which farre surpasseth that of men. But we learn also by this example, that it is it, which hath made Hell, and which daily makes men unhappy in the midst of pleasures, so farre as to cause lovers to lose Paradise, if there be any such in imaginary contentments.

12 There is no malice so black and ugly, whereof this Passion makes us not capable, giving a dexterity to the most grosse, and corrupting the most vertuous, to revenge them of an injury. *Circe* being jealous of *Scilla*, fearing that *Glaucus* was enamored of her, poysoned the waters where she ordinarily bathed her selfe, to make a monster of a Nymph. Murther, Poyson, Magick, were but her pastimes, nor had she other bonds, in her inventions, and in her crimes, then impossibility.

13 It is a strange thing, that even those Women who do ill themselves, use to be jealous of their Hus-

bands, and violate the naturall law, as well as divine, not suffering themselves to be repaid with what they lent. They must needs have many jealousies, because they practise what they feare, and that their feare proceeds from experience. Iealous spirits do never acknowledge their errour, till there be no remedy. All the world knowes the suspitions of *Herod* about *Mariane*, only because she was faire, not having other ground to beleeve her culpable, then that her merit might make her be sought to. But what fury and what rage! after he had put this innocent to death, he cals her, as she had not bin dead, and thinks to finde her in his Pallace, as he had not put her into the Tomb. This tyrant surely had been used to commit many such crimes before, since he had so soon forgot them, and had as bad a memory as judgment. Iealousie makes us lose our wits; we have some reason to deny the effects thereof, when we return to our selves again, and consider the malice and extravagance of it. We often force by his example, the persons we love, to dye of griefe for our suspitions, and then we lament in vaine, restoring them their reputation through our repentance, but not their life which Melancholy hath taken away from them: we condemn too late our own blindnesse, to justifie their innocence. Slanderous reports made *Procris* jealous of her husband *Cephalus*, she imagines he hath some Mistresse whom he seeks in the Forrests, under colour of hunting, she hides her selfe in a bush to heare his discourses while he reposed under a shadow, and to discover the object of his sad dumps: he heares the rushing there, and beleeving it to be a Deere, he

shoots

shoots an arrow into her heart, wherewith she dyed, crying *Cephalus*. This word let him know he had mistaken his wife for a beast, and perhaps he was not much deceived. It is a want of wit, so lightly to credit these appearances, and to finde out the worst interpretations for the best things. An honest liberty is much better then so much forcednesse, license quencheth the first, which restraint enkindles. When occasions of sinnes are common, they are slighted: when they are rare, they make use of them, for feare they return no more with that advantage.

14 By any meanes, how extreame soever this iealousie be, me thinks the example of *Vulcan* should be no ill remedy for it: when he was iealous of *Mars* and *Venus*, he spred a net upon them to surprise them both in the presence of all the Gods; but after that, what followed of this his curiosity and faire dexterity, but that he was declared infamous for it, with the more solemnity, so farre as he was cast out of heaven, with his legge broken.

15 Nevertheless, for feare of deceiving our selves in this matter, we must note, that Iealousie is for Love, Envy for Fortune, and Emulation for vertue. The goods of Fortune are too grosse, those of Love are too light for our spirit, there are but those of Vertue, which merit to serve it as a fit object. It is for this only, that competitors mutually beare with each other in their designs, and that there are no janglings and seditions between them, no more then for the benefit of the light of the Sunne, or of the influence of the Starres. So we see among the Antients, how the three Graces held hand in hand, and were united

with

with the alliance of Vertue, while the three Goddesses are in combustion with themselves for the apple of beauty, and the Triumvirat could not agree in points of possession of the Empire.

16 And if for this, we must ioyne Christianisme with the Morall, to finde remedies in the greatest persecutions of iealousie, let us serve our selves, with the example of *Ioseph*, and of the B. Virgin, to learn how the chastest of women hath stirred a iealousie in the simplest of men. There is sometimes more misfortune in it, then malice, we must slight the appearances as he, and as she suffer the suspitions. It is no small consolation to think, that after all the proofs, and all the testimonies, that can enforce us to iudge ill in this extremity, it is better to beleeve a miracle, then a sinne, and to confesse the power of God, then the feeblenesse of a creature.

Of

Of Amity, and the love of Inclination, and Election.

SInce there is no ſweetneſſe in life, without Amity, and that without it, the greateſt proſperity is but irkeſome, as its leaſt affliction is intollerable to us. There is no reaſon I ſhould forget this divine quality, wherein women have made themſelves ſo recommendable at all times. There is no ſenſe I ſhould leave out this goodly vertue, whereto they have even ſet up Altars among the ſavageſt Nations, and which exerciſeth an abſolute power upon hearts in all places, where there is any ſenſe and knowledge. There is no need then of much proofes to make it known, that Amity is neceſſary in the world, it imports more to underſtand, how dangerous it is; it is better to ſhew the uſe thereof, then the merit. And ſurely, if we know not well, what is worthy to be beloved, impudent affections are ordinarily the cauſe of the greateſt evils that happen to us, it is verily the ſource of Miſery, as well as Felicity. Whence it is, that we ought to examine well this Amity, even from its birth, ſince all the Paſſions, and all the motions of the ſoule depend thereon. For as heretofore, among the Romans,

when they elected a Dictator, they depoſed at the ſame time, all thoſe who had any charges, that a new Lord might have new Officers. So when we change love, the other Paſſions change the Nature, they follow this *Primum Mobile*. If we hope, or if we feare alſo, it is no more for the ſame end, as it is no more for the ſame object. And verily when I think that this Paſſion not onely gives motion to all the others, but conſtraines us to put on the qualities of that we love, and eſpecially that it never ends, but with the life. I confeſſe, in this, more then in any other occaſion, it is, where our Election is moſt important, and wherein we can never imploy our care and prudence enough, to examine well, whether that which we eſteem at firſt, worthy of Amity, be not in effect, worthy of averſion and hate. This choyce is no leſſe hard then neceſſary; but ſince they ſay ordinarily that Love hath two eyes, that of Inclination, and that of Election, I think, that to ſpeak of this matter, with ſome method. it ſhall not be amiſſe, to know, with which of theſe two, it ſees more cleerly what is amiable.

2 And to begin by love of Inclination, which many eſteem the better, that ſame which Poets ſay of *Achilles*, may afford us a great light. For if we learn from Fables, how this great Captain had but one place in all his body vulnerable, and that every where elſe neither ſhafts nor darts, could any wayes hurt him: ſo it ſeems, that the onely place where our ſoule is moſt ſenſible, is the Inclination, and that they who have found this fatall place, as *Paris* did *Achilles* heele, need but touch us there, to wound and van-

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quiſh us: without which, though they offer us their ſervices never ſo much, it is wholy unprofitable; or if ſometimes they ſucceed well, it is with much pain and hazard. One onely look with Inclination, hath more effect, then many yeares ſervices without it. It is violent, and yet conſtant, though it work in a moment, yet it laſts a long time: it findes ſometimes, in the ſame inſtant, its birth and perfection. It is that which made *Dido* in love with *Æneas*, from the firſt time that ever ſhe ſaw him, beginning to love him, ſo ſoon as ſhe knew him, not regarding that he was a ſtranger, whom a tempeſt and not love had caſt on the coaſts of *Carthage*. It is true, that conſideration, at firſt as well as this Queen, would ſometimes ſtifle the feelings, which the Inclination makes to grow. But they are but unprofitable endeavours; we hardly reſiſt a love that is pleaſing unto us; reaſon it ſelfe takes its part, and becomes as pliable as the ſiſter of this amorous Princeſſe, ſo farre as to finde out meanes to come off well in our enterpriſes. Inclination hath no leſſe dexterity then courage, it enchants the Arguſes, it lends us wings to go forth of the labyrinth, there is nothing it ſuffers not, or undertakes not. And to ſay, that many ſurmount it, and become Maſters of it, without doubt it is very rare. We may not beleeve they are cured thereof, but that they were never ſick. Feign they what they liſt, whatſoever comes from thence, is pleaſing to us, we ſuffer our ſelves to be carried away with its motions, we can deny it nothing, and after once this *Eve* preſents us with the Apple, to pleaſe her, we would forgoe the intereſt of the whole world. Nor may we wonder at it, ſince ſhe

is taken out of our ſide, and makes it a part of us; though ſhe ſeem to us ſometimes but croſſe; reaſon curbs her not, but unwillingly, and fighting with her, we reſemble thoſe Fathers, who are conſtrained to warre upon their children, who are as much in feare to gaine the victory, as to loſe it. But what likelihood is it for us, to ſeek to hinder the effects of our Inclination, being ſo ſweet and naturall? why ſhould it be ſo barren, and ſo faire a cauſe produce nothing? Is there a better Amity then that, which comes from thence? Is there any more faithfull and more conſtant? It is even as pleaſing, as it is ſtrong: it hath no leſſe ſweetneſſe then permanence. We have no more difficulty to love an object, whereto we are carried through our Inclination, then hath a ſtone to fall to its center, or the fire to mount up to its ſphere. If the Elements be neither light nor heavy, in their naturall place, and that violence be neceſſary to remove them thence, they cannot divert us, without much difficulty, from that we love, through our inclination, where our affection findes its reſt, and pureſt delights. They have good reaſon to ſay, that the love of Conſideration reſembles the fire here beneath, which hath alwaies need of nouriſhment, and which extinguiſheth, if not alwayes applyed to ſome matter, whereas that of Inclinatiõ is like to the fire, which is in the upper region of the ayre, which alwaies equally endures, and maintaines it ſelfe. It is the more naturall, as it is more noble, it is not mercenary, it is not fed with infamous pretenſions, nor propoſeth other end, then love it ſelfe. I marvaile not, that love of conſideration, laſts ſo little, and that it is ſtronger while it hopes, then

when it poſſeſſeth: ſince it takes us not, but through intereſt, and hath no other tye, then pleaſure or profit, it holds us but by a rotten ſtring, and there need no more to breake it, then ſome miſchance or malady. So as if there be no better Amity then that which laſts long, we may well judge that, that Inclination is the more excellent, and as it is purer, it is more conſtant. There are they yet, who think it enough to cry it down, to ſay it proceeds of ſelfe-love. But me thinks this proofe makes much for its praiſe, ſince thence we may conclude, that it is even almoſt as hard to ſeparate our ſelves from that we love through inclination, as to part us from our ſelfe, and that at leaſt it ſhall laſt long, if it proceed from ſuch a ſpring. And to ſay, that they may alſo judge from thence, that this love is blinde, as that wherewith we love our ſelves: to ſay true, I ſee not how this opinion can ſtand; I cannot comprehend wherefore many would have inclination to be blinde; we beleeve it hath no eyes, becauſe we ſee them not, and if ſometimes we diſcover not the cauſes, we had rather ſay, there are none, then to confeſſe we know them not. It is true, we cannot ſo well judge of the reſemblance of humours, as thoſe of viſages; but yet if we would take the paines to ſearch the origin of our inclination, we ſhould finde it very often. If we would give but the leiſure to Philoſophize a while upon the perfections of the object which contents us, we ſhould infallibly acknowledge wherein it is amiable.

3 It is this Inclination, which makes, that of many who behold a beautifull viſage, yet happily but one is lively touched with the charmes thereof;

the greateſt merits more often finding more admirers, then Vaſſals: we Love not all we praiſe, the Will takes not alwayes after Reaſon; and we ſometime afford our approbation to a thing, to which we deny our Love. Many may have the ſame judgement with us, but it is hard they ſhould have the ſame Inclination; and I grant that many love the ſame thing, but it fals out rarely, to be for the ſame reaſon. As wee have not an appetite to al ſorts of meates, even thoſe which we judge to be good; ſo we have not an Inclination to all ſorts of perſons, even for thoſe whom we hold to be well deſerving. As there are divers taſts in the ſenſes, ſo there are divers Inclinations in ſoules.

4 But why ſhould we not follow the Inclination to Love, as we follow it for all other things? To chooſe an Office, to learn a Trade, to ſtudy a Science, we have regard to the humour, and temperature: Why ſhould we not have as much, for Amity, ſince it is one of the moſt important things of the world? And truely if we examine our Nature, and Complexion, before we give our ſelves to learning, or to ſome other exerciſe, why ſhould we not ſeeke a certaine diſpoſition, to Love, as to Study, ſince there is nothing truer, then that, if we cannot proceed in the Arts, in the diſpight of Nature, we can leſſe ſucceed in our Amities, in deſpight of Inclination. We muſt confeſſe, that if the ſame Earth bee not proper for all ſorts of ſeeds the ſame heart is not capable of all ſorts of Affections. We muſt wonder no more, if we have an Inclination to one thing, and not to another; then reaſon how the Attainure

attracts rather the Iron then Lead, or Copper. For if we have a Love contrary to our humour, we maintaine an eternall ſedition in our ſelves, we cannot be happy but to halfes, our Inclination is on the racke, while our Reaſon is ſatiffied. Whatſoever they ſay, Love without Inclination cannot long ſubſiſt: without it, Amity hath no entire ſatisfaction nor firmenes. It is a building without foundation, you neede but touch it, to overthrow it. But to conclude with the ſtrongeſt reaſon of all, ſince Love ceaſeth to live, when it gives over to rule, and that it cannot divide its power, without looſing it, to prove well, that the Love of Inclination is more ſoveraigne, and more lawfull; it is enough to ſhew, it is the moſt only, and that it never permits us to Love any more, then one thing. As we have but one Sympathy, we can perfectly love but one ſubject: On the contrary as wee may ſeeke our intereſt in many perſons, when wee find it not in one alone: So this Love of Conſideration may be divided, it may ſeeke the profitable good in this, and the delightfull in another. Laſtly, if Conſideration and Inclination, ſhould diſpute the matter before ſome ſage Arbitrators, to know to which of the two, this Love more lawfully appertaines, as heretofore thoſe two Mothers pleaded before *Salomon* for an Infant; Inclination at laſt would have the upper hand, they would judge Love to it, while it cannot endure diviſion as the other, but would have all or none.

5 After we have ſeene the Reaſons, they give, to prove, that Inclination is the ſtronger in Amity; it is now time to examine thoſe, they bring to ſhew,

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that election therin is the more certayne. this then at first would be enough to let appeare, how dangerous this Inclination is, to shew how blind it is; for as the *Aurora* goes before the Sun, knowledge should usher love; and yet sympathy works without choice, and without light, what it doth in a moment, obligeth sometimes to repent all the dayes of ones life. As Election is not so prompt, so is it not so unhappy. And I hold that *Zeuxis* gave a very prudent answere to those, who upbrayded him for not finishing his Pictures with such expedition; *I am long in painting indeed, but so as I Paint for a long time.* We may say for a firme affection, what he said; for an excellent Picture, it is necessary, that long experiences succeed true Amityes, for feare a long sorrow succeed not an Election too light. That of Sympathy, is a Contract, or bargaine soone made up; it often obligeth without knowledge of the Conditions; and ordinarily it signes without the sight of the Articles. The only example of *Dido* shewes sufficiently, the Tragick effects of this levity; the Poet hath reason to say, her flame was blind, and burned with a fire, which had more heat then light. And not to lie, I find in this Fable, the unhappinesse, as well as the blindnesse of this Love. If *Dido* hath Inclination, *Æneas* hath none; as she is imprudent, he is ungratefull. History and Experience furnish us sufficiently with such examples; and if I make use of a Fable, it is rather to give ornament to our Reasons, then to give them any force. But in truth, is it not a feeble reason, to oblige one to Love us, to say wee have an Inclination to Love? The arguments

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we bring to exact a love, might ſerve others, as much to deny us theirs: If we ſay, we follow our Inclination, to Love one, cannot he ſay, he followes his, not to Love us? Is not his Averſion as well grounded, as our Sympathy? If we would have him renounce his humour, to ſatisfie ours, hath hee not reaſon to pretend as much from us? Verily, I much approve what Poets ſay concerning this. They fayne, that *Cupid* hath two ſorts of Arrowes, the one of Gold, the other of Lead the firſt gives Love, the other Hate; with the one he enflamed *Apollo*, and cooled *Daphne* with the other. Seemed not the flight of this Shepheardeſſe to be as juſt, as the purſuite of this God? If he ſeeke and run after her, ſhe flyes and runs away from him, becauſe ſhe hath none to him.

6 Beſides, what aſſurance have we, that they have an Inclination to us, what ſignes can they give us ſure enough to know it? It is true, we feele our own, but how can we infallibly know, that of others, if not by the meanes of Reaſon, which ſhould examine, whether that which we take at firſt to be true, be not an illuſion or fained thing. And ſo ſpeake iudiciouſly thereof, when Inclination ſurprizeth ſometimes our reaſon to make us Love objects too lightly, it is even as a ſlave, which is ſome wayes intereſſed, or elſe corrupted, and goes about moſt treacherouſly to betray her Miſtreſſe. The ſenſes herein very often ſeduce the ſpirit, being trayterous or ignorant ſervants, who bring their Maſter falſe reports. Were it not better to Love, for the lovely qualities we ſee, then for an Inclination, which is altogether hidden from us? And what a thing it is, to have an

Amity, whereof we know no cause, nor have any reason for it? Surely, if were but to Love by chance, there would bee nought but uncertainety in it, nor should we ever have full satisfaction in ours Loves, being still in paine to know, whether the Sympathy were equall on both sides. We feele a wound, not knowing the hand which strikes us; wee are slaves, not seeing our chaines. And I assure my selfe, that if we were curious to examine well, what holds us, we should easily acknowledge our errour, and our imprudence. If we lighted the Lampe as *Psyche* did, we should know perhaps as she, that this Love is but a Child, that feares to be seene, least his feebleneſſe should come to be knowne. It is a mischiefe we have much adoo to rid us of. Although the feelings which are more naturall, are not more reasonable, yet as the earth affords more humour and nutriment, to the Hearbs it produceth of it selfe, then to the Plants, which the labourer sowes therein; So it seemes, we cherish more carefully, the affections which flow from our corrupt nature, then those which come from Reason: And yet wee ought to think, that if Physitians correct the appetite, in what concernes nourishment, the wise should moderate the humour, in what touches the Affections. We had need to cary our selves like sicke persons; there is nothing we should so much refraine, as from that which pleaseth most: Our Inclination is no lesse distempered, then their taste; it proceeds from a poysoned spring, it comes not from a sound, but from a corrupt nature. I like well their conceipt, who compare the Amity of Election, to the Sunne, and that of the Inclina-

clination to the Moon, because the first is always constant, and the other ordinarily inconstant, and full of spots and errours.

The Moon alone of it selfe, hath no light; the inclination alone, hath no manage or direction within it; of necessity it must borrow of reason. And especially, even as the Moon appearing sometimes with the Sun, helps not to make up the day, and contributes nothing in succour of this Starre to illuminate the world: So when happily the love of inclination meets with that of election, it should not govern us, or beare a sway; on the contrary, it should borrow all its light from the other. But to enrich this comparison the more, I could wish in this point, that women would imitate her, whom the holy Ghost depaints in the sacred Scripture, who had the Moon under her feet, but all encompassed with the Sunne: I meane that they are not to take away this inclination quite, but to master and moderate the same; they have need of a little of their own proprietie, and a great deale of prudence. That Amity hath no need of inclination, but in the birth onely, but of consideration so long as it lasts; if the one must be the Mother, the other must needs be the Nurse and Mistresse. And onely the inclination is a foolish Mother, who loves her children too much, they had need be weaned from her breast as soon as they are borne, for feare least lulling and tolling them too much, she strangle them quite.

7 After all, this inclination is very often but a meere phantasie, the more learned have great difficulty, to expresse the cause and nature of it: it is so hid-

hidden, that many cannot comprehend the love it breeds: they say it is a thing I know not what, which is formed I know not how, and which enchants us with I know not what charmes. There are who teach on *Plato's* grounds, that Inclination comes from a certain Reminiscence, and that our soules having seen each other, in some other world, it seemes to be no commencement of a new love, but only a continuance of some old. That it is not properly the birth of an affection, but an awaking of it. So as in their opinion, our soules remember their former leagues they have had, even as two persons, who heretofore loved each other, after a long time of seperation beholding one another againe, should be surprized at the first sight, when the imagination and memory labour to discover what touches them. There are others, who attribute the inclination to the Starres, and who hold, that the same causes which produce flowers in the bottome of the earth, breed likewise the sympathy in our soules. There are some also, who attribute it to the foure qualities, and others to a destiny. But not to deliver the opinions of all, who are deceived, and who seek the origin of the Inclination where it is not, me seems to philosophize aright, that it proceeds meerly from a selfe-love. We love all, which resemble us, even our pictures, we affect our image whereseever we see it. We esteem all that comes from us; for this, Fathers love their children, Painters their pictures, and Artisans their workes: Hence it is, we may learne the great danger, wherein love of inclination engageth us; for since most commonly we love our selves, even where we are most im-

imperfect, and that we embrace our very ſhadow, as *Narciſſus* did, it followes we are in great danger to love others imperfections, if they chance to reſemble ours. If ſelfe-love be blinde, the love of inclination, is no leſſe, it is an effect very like its cauſe.

8 But though the Amity of Inclination were not ſo dangerous, and ſo full of darkneſſe, what need is there of this ſympathy, or naturall conformity? can not love ſettle it, where it findes it not? Love as well as Death, makes all things equall, in loving as well as in dying: Kings and Shepheards are all one, they are men alike as well in affection, as feebleneſſe: Love is like a fire, which can produce another any where, it tranſmits not onely its force, into the ſubject it burns, but moreover diſpoſeth it to receive it; it takes away the contrary qualities, to put in others: it chaſeth away the enemy from a place, before it comes to be maſter of it. And to ſay true, as there are forms hidden in the boſome of the matter, ſo there are Inclinations hidden in our ſoule, which converſation and familiarity can well produce. They need but ſearch well, and if they finde it not out at firſt, in time they may bring it forth. How many affright us at the beginning, who nevertheleſſe after ſome acquaintance, give us content. And others, who even raviſh us, at the firſt ſight, and afterwards miſlike us. Love may ſucceed averſion, as well as averſion love; experience ſhewes it well, and as trees of a different kinde, being well grafted, faile not to bring forth fruit: ſo Amity engendred between perſons of a divers humour, never miſcarries. *Plato* had reaſon to ſay, that Love teacheth the Art of Muſick, ſince affection is begot,

as well in the inequality of humours, as harmony is found in the inequality of the voyces. In effect, what manner of conformity can they finde between the young and old, who yet love and make very much of each other? what proportion is there between the Adamant, and the Iron, if the one attracts the other, through a sympathy, or through a resemblance; should not one Iron rather be drawn by another, then by the Adamant, with which it hath a great deale lesse resemblance?

9 But to the end we may see better, how blamefull and unjust this love is, it is enough to think that they who love us not for our merit, since they love us before they know us, and are amorous, before they know well, whether we be amiable. It is rather an effect of their complexion, then of their election, and should think we are not much beholding to them, doing that, they cannot choose but do.

10 Having shewed what those two kindes of Amities have good or ill in them, it will be easie to note their use, there is no need to serve them, but to rule them. It is true, they are as the two Poles of our thoughts and actions: and if one of the Poles be under our feet, while the other is over our heads, it seems also we should have little regard to Inclination then Election, which is to serve us as a Starre and rule in our Amities. They say *Alexander* had two Favourites, whom he obliged to him in a different manner; he loved *Ephestion* dearely for the entertainment of his pleasures, and *Craterus* powerfully for the government of his estate and affaires, he esteemed this, as Emperour, and the other as *Alexander*. It were

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needfull to joyne these two sorts of love together, to make a perfect one, lest Amity without Inclination be not too forced, or without election, be too imprudent. If love have no consideration with it, it is without manage or direction; if it have not a sympathy, it is without sweetnesse. Verily, it seems that these two loves are in one soule, as were the two twins whereof the holy Scripture speakes, in their mothers womb. They are two brothers, whereof the one is the first by order of nature, but yet so, as not to have the preheminence: the one is more violent and impetuous, the other more sweet and prudent. And this is a mischiefe, that the spirit, as the Father dying; seems to incline to the love, which is more naturall, and which comes from a sympathy. But as *Iacobs* Mother gives him meanes to supplant his Brother, so reason is to shew us the way, to rule the Amity of Inclination, that that of Election may be the Mistresse.

11 Lastly, if they aske me the most necessary rules of Amity, as well for satisfaction of their conscience, as for that of the minde, I hold there is none better, then to beleeve our affection, to be then unjust, when it is contrary to that we owe to God. As the Arke was between the two Cherubins; so is God between two hearts, which love each other: he should be the knot of our amities, to make them strong and reasonable. And to speake thereof, with that great Bishop, who hath written so divinely of this matter; Love is the more laudable in earth, as it resembles that in Heaven.

FINIS.